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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

ADVICE OF A FATHER TO AN ONLY DAUGHTER.

BY PATRICK HENRY.

My Dear Daughter.—You have just entered into that state which is replete with happiness or misery. The issue depends upon that prudent, amiable, uniform conduct which wisdom and virtue so strongly recommend, on the one hand, or on that imprudence which a want of reflection or passion may prompt on the other.

You are allied to a man of honor, of talents, and of an open, generous disposition. You have therefore, in your power all the essential ingredients of domestic happiness; it cannot be marred, if you reflect upon a system of conduct which you ought invariably to pursue—if you see clearly the path from which you will resolve never to deviate. Our conduct is often the result of whim or caprice, often such as will give us many a pang, unless we see beforehand what is always most praiseworthy, and the most essential to happinesss.

The first maxim you should follow is, never to attempt to control your husband by opposition, by displeasure, or any other mark of anger. A man of sense, of prudence, warm feelings, cannot, and will not bear an opposition of any kind, which is attended with an angry look or expression. The current of his affections is suddenly stopped; his attachment is weakened; he begins to feel a mortification the most pungent; he is belittled even in his own eye; and be assured, the wife who once excites those sentiments in the breast of a husband, will never regain the high ground which she might and ought to have retained.—When he marries her, if he be a good man, he expects to find in her one who will not control him—not to take from him the freedom of acting as his own judgement shall direct, but one who will place such confidence in him, as to believe that his prudence is his best guide. Little things, what in reality are mere trifles in themselves, often produce bickerings, and even quarrels. Never permit them to be a subject of dispute; yield them with pleasure, with a smile of affection. Be assured that one difference outweighs them all a thousand or ten thousand times. A difference with your husband ought to be considered as the greatest calamity—as what is to be studiously guarded against; it is a demon which must never be permitted to enter a habitation where all should be peace, unimpaired confidence, and heartfelt affection. Besides, what can a woman gain by opposition and indifference? Nothing. But she loses everything; she loses her husband's *respect for her virtues*; *she loses* his love, and with that, all prospect of future happiness.—She creates her own misery, and then utters idle and silly complaints, but utters them in vain. The love of a husband can be retained only by the high opinion which he entertains of his wife's goodness of heart, of her amiable disposition, of the sweetness of her temper; of her prudence, of her devotion to him. Let nothing upon any occasion, ever lessen that opinion. On the contrary, it should augment every day; he should have much more reason to admire her for those excellent qualities which will cast a lustre over a virtuous woman when her personal attractions are no more.

Has your husband staid out longer than you expected? When he returns receive him as the partner of your heart. Has he disappointed you in something you expected, whether of ornament, or furniture, or conveniency? Never evince discontent; receive his apology with cheerfulness. Does he invite company without informing you of it, or bring home with him a friend? Whatever may be your repast, however scanty it may be, or how impracticable it may be to add to it, receive them with a pleasing countenance, adorn your table with cheerfulness, give to your husband and the company a hearty welcome; it will more than compensate for every other deficiency; it will evince love for your husband, good sense in yourself, and that politeness of manners which acts as the most powerful charm! It will give to the plainest fare a zest superior to all that luxury can boast. Never be discontented on any occasion of this nature.

In the next place, as your husband's success in his profession will depend upon his popularity, and as the manners of a wife have no little influence in extending or lessening the respect and esteem of others for her husband, you should take care to be affable, polite to the poorest as well as the richest. A reserved haughtiness is a sure indication of a weak mind and an unfeeling heart.

With respect to your servants, teach them to respect and love you, while you expect from them a reasonable discharge of their respective duties. Never tease yourself, or them, by scolding, it has no other effect than to render them discontented and impertinent. Admonish them with a calm firmness.

Cultivate your mind by the perusal of those books which instruct while they amuse. Do not devote much of your time to novels; there are a few which may be useful and improving in giving a higher tone to our moral sensibility, but they tend to vitiate the taste, and to produce a disrelish for substantial intellectual food. Most plays are of the same cast; they are not friendly to the delicacy which is one of the ornaments of the female character. History, geography, poetry, moral essays, biography, travels, sermons, and other well written religious productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion has no security for her virtue; it is sacrificed to her passion, whose voice, not that of God, is her only governing principle. Besides, in those hours of calamity to which families must be exposed, where will she find support, if it be not in her just reflections upon that all ruling Providence which governs the universe, whether inanimate or animate.

Mutual politeness between the most intimate friends is essential to that harmony which should never be interrupted. How important then is it between man and wife! The more warm the attachment, the less will either party bear to be slighted, or treated with the smallest degree of rudeness or inattention. This politeness, then, if it be not of itself a virtue, is at least the means of giving to real goodness a new lustre; it is the means of preventing discontent, and even quarrels; it is the oil of intercourse, it removes asperities, and gives to every thing a smooth, an even and a pleasing movement.

I will only add, that matrimonial happiness does not depend upon wealth; no, it is not to be found in wealth; but in minds properly tempered and united to our respective situations. Competency is necessary; all beyond that point, ideal. Do not suppose however, that I would not advise your husband to augment his property by all honest and commendable means. I would wish to see him actively engaged in such a pursuit, because engagement, a sedulous employment, in obtaining some laudable end, is essential to happiness. In the attainment of a fortune by honorable means, a man derives satisfaction in self applause, as well as from the increasing estimation in which he is held by those around him.

In the management of your domestic concerns let prudence and wise economy prevail. Let neatness, order and judgment be seen in all your different departments.—Unite liberality with just frugality, always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants, in particular, will have the strongest claim upon your charity; let them be well clothed, nursed in sickness, and never let them be unjustly treated.

TEMPERANCE REFORM.

I am compelled in truth and honesty to say, that the further we went west, the more I was annoyed with the fumes of alcohol, in its various combinations, and the greater number of decent looking men as well as miserable *shacks* did we meet with, paying their morning and evening devoirs at the altars of Bacchus. Though it was but too evident, that there was plenty of *insurrection* liquor in the taverns and shanties all along on the Pennsylvania rail-road and canal, there was no bar, that I could see, in either of the boats; and I doubt whether either wine or strong beer could have been got, for love or money. This we could not but regard as an auspicious commencement of our long journey.

From Pittsburgh to Louisville, our captain was a very sober man himself, and wished his sober passengers to understand that he kept no bar, which I supposed was literally true, till I happened to see two or three decanters in a sly corner, which was for a moment unwittingly left open, as I was passing. The initiated, I have reason to believe, visited it now and then: but it was so much by stealth, that very few probably noticed it. Our boat from Louisville to St. Louis had a bar in plain sight enough, though not very obtrusively fitted up, and its attractions were too sparkling to be resisted by many of the passengers. As might have been expected, it made its customers noisy, profane, vulgar and foolish. I am afraid it would be impossible to find a temperance boat on the Mississippi, from New Orleans to the falls of St. Peters. Some of those which I happened to be aboard of had poison enough in their lockers, to kill half a regiment of British grenadiers.

In the principal towns, the consumption or combustion rather of ardent spirits is still very great. And in the country, respectable looking men come up to the bar for their julaps, bitters and cordials just as they used to fifteen or twenty years ago in our New England villages; not appearing to dream of anything disreputable or wrong in the habit, any more than if they had stepped into a baker's shop to buy bread for their families.

But after all, it is almost the unanimous testimony of temperance men at the West, that there has been a very great change for the better within the last few years, and I am not at all certain, but that the good cause is now advancing as fast in the Great Valley, as in any other part of the country. The ranks of total abstinence are continually filling up and gaining strength; and in many wide districts, the consumption of distilled and fermented liquors is very much diminished. Several of the Legislatures particularly those of Ohio, Kentucky, Tennessee, Mississippi and Illinois have recently passed laws more or less auspicious to the progress of reform. In Cincinnati, the coffee-houses, *alias* the grog shops, were last year put down, it was thought, by a strong vote of the citzens, and although the measures adopted by the corporation have not been so effective as was anticipated, the friends of temperance are determined to presevere and confident they shall ultimately succeed. The same thing is true in Louisville and St. Louis. In Louisville no man can receive a license to sell ardent spirits, until he presents to the city council a petition signed by a *majority* of voters on the square, where he wishes to open his shop. In St. Louis the change in public sentiment has been wonderful. In consequence of a petition, signed by a great majority of the legal voters in that rising and prosperous city, that no licenses might be granted the present year, the house of delegates, one branch of the city government, passed the order unanimously, and sent it to the Board of Alderman, where it was lost by a *single* vote. The friends of temperance say that they shall set the matter right at the next ward elections.

In Illinois, Mr Turner, a very able, discreet, and indefatigable agent, has labored for three or four years, with the most encouraging success. Many of the towns in that state, availing themselves of the provisions of the late law, have already 'purged out the old leaven,' and the work of purification goes prosperously on. 'With men,' I know, 'it is impossible' to cast out all the 'evil spirits' out of that noble state, or any other in the great West; 'but with God all things are possible.' Every thing, under his blessing, depends upon 'light and love'—upon wise counsels and efficient, persevering action. The friends of temperance in the new states will of course be opposed by that class of men who are willing to thrive upon the vices and ruin of their neighbor, and still more, perhaps, by those 'whose god is their belly, and who glory in their shame.' But let them not be disheartened. The cause in which they are engaged, is one of the noblest in the world; and its complete triumph will be glorious in the end —*N. Y. Obs.*

NEWS FROM LIBERIA.

[From the New York Journal of Commerce.]

We are indebted to a Boston friend for the following extract of a letter from Samuel Benedict of Monrovia, received by the last arrival. We mention the writer's name not merely as authority for his very interesting and satisfactory statements, (and they are the more so from their evident candor, and they were meant only for a private perusal,) but also for the purpose of bringing to the knowledge of our readers a case and character of no ordinary interest. Benedict, till within four or five years, was a slave at Savannah, where our friend knew him well. He was then employed in the cotton warehouse of a rich citizen, who entrusted him with important charges, and esteemed his services so highly as to pay him a salary of $500 or $600. Notwithstanding the laws, mean while he had managed to get himself a very decent common education, (his hand writing is beautiful) and to bring up his little family in the same fashion. Our friend saw him at his house,—a snug neat tenement, with a thrifty garden and a small orchard, plenty of poultry, pigs, &c. &c. &c. on the premises. Within was a very decent array of furniture, little engravings, shells, and the like, arranged with special taste, and kept in the best condition; but more observable to a strange eye, and evidently dearest to Benedict's own, was the *library*, which filled a book-case in his parlor, of no trifling size, and showing marks (as *he* did in his conversation) of its having been diligently used. Here were Marshall's Washington and Scott's Commentaries, and numerous sets of most valuable volumes, constituting a capital practical collection. Benedict is a member of the Methodist church, we believe, and has lived an irreproachable life. Strictly temperate, and knowing especially the importance of that virtue to his fellows, and in a new settlement, he got up, before leaving Savannah, a large Temperance Society among the colored people, bond and free, and we understand that every emigrant of the company who went out to Liberia with him, had signed this Society's pledge, and adhered to it for a long time previous. They were generally industrious mechanics, likely to be of great service too in the Colony; and Benedict's good sense was apparent in their selection. It was probably, on the whole, the best company which has ever gone out. Benedict is now among the first men in Liberia, and doing immense good. The *Lyceum* is one of the fruits of his intelligence and spirit. But let him speak for himself. After some preamble, in which he tenders acknowledgements for books sent him by Gov. Everett and others, &c, he proceeds thus:—

'I will now commence by saying, that on my arrival in Liberia, I was agreeably disappointed in many things, (for I never believed the whole of the extravagant account by F. Devany and others) principally in the hospitality and the general abilities of the people, for I had a little better opportunity while in America above many of my colored friends to see how the *whites* conducted their matters, and considering what distant opportunities the best colored man had to learn either theoretically or practically how to manage the affairs of a nation, I was surprised, and almost felt *proud*, when I discovered that in our small, youthful colony, the people were not slow in their improvement in self government, &c. Again I was truly pleased to find the degree of morality that prevails, and although for interest sake, a majority favor the importing and sale of ardent spirits, yet I have never seen less drunkenness, nor did I this day know of a confirmed drunkard in our settlements, and no profane swearing. Religion is greatly respected. Besides this, the mortality of the place is far less than is generally reported, and persons whose circumstances admit of having comfortable dwellings, wholesome diet &c. suffer but little; and Monrovia, after all that has been said, is now a healthy place (for a warm climate,) and with $2000 expended in draining some low lands (good pasture land) on one side of the town, I would guarantee that the health of the place could be improved at least 10 per cent. Agriculture is more attended to than formerly, but there is much room for improvement. There are a few fine but small farms; the principal owners are D. Moore, J. J. Roberts, the two Mr. Lewis's and A. Cheesman. D. Moore has brought sugar to perfection and of very good quality. For myself, after coming here and beholding what a fine country we possessed, I got greedy and undertook too much, consequently done but little; however, I had not been here more than five months before I undertook to commence the planting of *Coffee*, from the plants growing wild in the woods, but not then knowing the proper season for setting out, I lost two thirds of my plants; but I continued from season to season to plant out, and I have now about two acres, containing from 12 to 1500 plants. I have nearly a hundred which have commenced bearing, from which I will this year make enough for more than family purposes. I hope by future opportunities to be able to send a sample on to you and other friends. I suggested in my former letter to you, that as nothing prevented my planting more largely of coffee, sugar cane and cotton, but the want of means, and as I believe that a great many of our American friends desire our prosperity, and as the people of Massachusetts are generally enterprizing, and have no peculiar attachment to one settlement above another, that if either yourself or any of your friends would but try a few thousand dollars towards making an experiment of agriculture in Liberia on shares, I would then go into it with all my heart, and I feel sanguine that in from three to four years the money with interest would be made, and a great many of our poor would be employed as well as natives, who will attain the art of civilized husbandry. I never found any difference in procuring native labor, at this time have eight boys and a girl with me, and never gave a drop of ardent spirits since I have been here; and as it is said by many that I could not succeed without rum, I wish to carry the experiment fully out. There has been a great deal of talk about agricultural companies; but all ended in talk (for according to the old adage too many cooks spoil the soup). I mentioned in mine before, that if you or any of your friends had old Law books, Law tracts, or any old books, particularly such as Burr's trials, Decisions of the U. S. Judges, &c. &c. (as in the colony there is I think, too much stress laid on Blackstone and other English laws.) I have to take at times a touch at every thing, and would be glad for books of information; also, scientific works, as we have a *Lyceum*, (of which you were elected an honorary member.) I never knew of any institution calculated to do more good.'

GREECE.

[From the Journal of Rev. Mr. Love published in the Baptist Magazine.]

Execution for Apostacy.

Not long before my arrival at Joannina, a man was executed there on the charge of having apostatized from the religion of Mohammed, and uniting with the Greeks. My information was gained chiefly from the Greeks, and as there was considerable variation of report, I do not feel certain that I have the facts just as they occurred.

The man it appears, was of Greek origin, and had been, from his childhood, in the family of a Turk as slave. At some period of his life, either voluntarily or involuntarily, he had been submitted to the initiatory rites of Mohammedanism. At the death of his master he was set at liberty. He afterwards married, and had three or four children. Not long since, he became involved in a quarrel with a number of Turks of his own village, in what respect particularly, I am not informed. About this time he took into his head to take his children to Joannina, and have them baptized into the Greek church. This was his first avowal of Christianity. At this his enemies took an occasion to accuse him, and he was accordingly brought before the Pacha. His conduct at court seems not to have been altogether so respectful as is proper in Turkey, in the presence of the highest local authority of the land. If what the Greeks themselves report of him be true, it could not have been othewise regarded than as very high contempt.

From all that I have been able to gather on the subject, I should think that, by priests and others, the poor, ignorant and deluded man was wrought up to the very highest pitch of enthusiasm, and that he was vehement in his pantings to wear a martyr's crown. He was required to recant, and for this purpose severely bastinadoed. It is said that the Greeks came, some with their handkerchiefs, and others with their garments, for a few drops of the blood from his wounds, so efficacious was it regarded in purifying them from sin. The effect of this upon a poor, ignorant, deluded creature, may be easily conceived. He, still refusing to recant, was at length taken, by order of the Pacha, and executed. Would that we were left to hope that he suffered truly for Christ!

The fanaticism of many of the Greeks, in respect to dying for their religion, may at first appear a little wonderful. It is, however, easy to be accounted for. It is every where believed, with most unwavering confidence, that he who dies thus, must of necessity go heaven. So we have frequently heard it expressed. And hence, many, it is said, even prefer dying thus, than by a natural death. Oh, how firmly is it infixed in the mind of a depraved creature, to gain merit, and to go to heaven independently of Jesus!

This martyr will probably become us saint in the Greek church, as soon as sufficient time elapses for his canonization. We learn that the Patriarch, with special reference to this thing, has already been apprized of the numerous miracles which are daily being wrought over his grave. Nay, so sainted is he, that Turks themselves, it is said, resort to his grave, to be healed of their infirmities. Such are not merely the stories of the ignorant populace, but of priests and prelates. It is already permitted to worship before his picture.

This case, I apprehend, will afford us truly but little light respecting religious toleration in Turkey. The political attitude of the Greek church to the 'False Prophet,' must not be forgotten—neither the crime, in Turkey, of setting high authority at defiance. Were a truly pious man to be brought before rulers for his religion, it is very easy to conceive how different would be his carriage from one perfectly intoxicated with fanaticsm. And results as different might be expected.

Mohammedan Prayer.

On the morning of the 19th of March, I left Joannina for Arta. The language of the country being Greek, I had no further use for my interpreter, and therefore dismissed him. Little that is worthy of remark occurred during the day. The route, much of the way, was along mountains, very similar to what I had seen from Vodena to Joannina. We passed some villages, but the almost incessant rain quite indisposed me for particular observation. At about half the distance from Jonnina to Arta, a man, armed with pistols, and in company with five or six others, stopped me, and demanded a sight at my passports. As he had something the appearance of a man of authority, I complied with his wishes. After examining them for some time, he very quietly returned them, and I had scarcely started when I was again stopped with inquiries relative to what I had in my trunk.—Giving them no direct answer, I bade the guide pass on. It was in the immediate vicinity of a khan, in which I think the men had an interest. I do not think they had worse intentions than to waste the time, in order that I might halt there for the night. It was the last khan before arriving as Arta, and it was now near night. Fortunately about dark the path left the mountains, and we came down upon a good road on the plains of Arta. We quickened our pace, and arrived at about ten at night.

Arta is another of those towns which were destroyed during the revolution. It is rebuilt very much like Joannina, but is much smaller. It contains perhaps six or eight thousand inhabitants. It has the appearance of more industry than Joannina, and far less wretchedness. Nothing can surpass, in natural beauty and fertility, these plains. Vineyards and olive-groves, and orchards of oranges and lemons, give to different places the appearance of forests. The plains afford great quantities of wheat. They are on both sides of the Arachthus, and extend up the river some miles. The country is said to contain, within three or four hour's distance of Arta, a population of thirty or forty thousand souls. The place I apprehend, is not very healthy. The river, a little below the town, widens into extensive marshes. The people are subject to fever and ague and gastric complaints.

The regulations of the 'Posta,' in this part of Turkey, are not very good. There is but little travel, and the boundary of Liberated Greece being not more than two hours distant, it is left mostly with the traveller to make such arrangements as he chooses. It became necessary, therefore, to call upon the governor, with my firman from the Pacha, in order to avail myself of the regular 'Posta.'

It was an hour or more before the horses were ready. In the meantime I had an opportunity of witnessing the devotions of a Mohammedan priest. He seemed to be saying his morning prayers, and whether they were designed to be public or private, I am not able to say. He sat upon a sheep-skin on the floor, in one corner of the governor's office, facing the wall; and turning his face alternately to the right shoulder and the left, he prayed, crying, 'Allah! Allah! Allah!' [Oh God! Oh God! Oh God!] He gave utterance to no other word. This was his whole prayer. At stated intervals, placing himself upon his knees, he bowed so as to touch alternately his forehead and lips to the floor, and then chanting in a low, quick air, what I concluded to be a [illegible] of the Koran, he resumed his former posture, and continued his 'Allah' as before. He continued thus about fifteen or twenty minutes after I entered the room. In the meantime the governor and his clerks continued business as usual, receiving calls and petitions, commanding servants, and conversing as freely as if nothing of the kind was passing. The priest also seemed as entirely insensible of what was going on around him, and as undisturbed, as if he had been the only person in the room. What the business of this priest was, or for what purpose in particular he was retained by a man who is a Greek, I had no means of learning.

His prayer was similar to that of the dervises, whose worship I had occasion of witnessing, while at Salonica. There were of these dervises, about twenty-five in number. Their kneeling and prostration to the floor was finished before the prayer commenced. After seating themselves on the floor, they arose not, nor ceased uttering 'Allah,' for twenty-two minutes.—They repeated the word with great vociferation, and all of them speaking together as one man, created a sound almost deafening. They must have repeated the name of Jehovah as many as six hundred time during the prayer.

TRAVELS IN EGYPT.

(From the Charleston S. C. Courier.)

Journal of a Lady, during her Travels in Egypt.—We have been kindly favored, at our solicitation, with the following extracts from the journal of a lady of this city, while travelling with her husband and daughter, in Egypt. This journal was written at hurried intervals, and under many inconveniences, exclusively for the eye of affection, (being addressed to a sister,) and was of course never intended for publication. We feel well assured, however, that it will grace our columns, and be perused with interest by our readers—and especially our fairer ones.

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On the Canal between Alexandria, in Egypt, to the Nile,
Saturday, Jan. 19, 1839.

A few moments after sending my letter of to-day to the Post Office, finding all our arrangements completed for our voyage up the Nile, we took our leave of Alexandria, and in doing so made a formidable appearance, having three camels laden with our baggage, bedding, furniture, stores, &c., and our party mounted on six donkeys, each with an Arab driver, the whole procession led forward by an enormously fat Janissary, with his broad sword at his side, and his silver headed stick of office in his hand; his presence being necessary to have us pass the Custom House without trouble. He was a dark copper colored man, with immense mustaches and beard, and with his Turkish turban and dress, his look alone commanded obedience, particularly from those under his control. Arriving at our boat, Vicenrza, our cook, and Antonio, our house servant, and I ought to say, man of all work, soon made our cabin comfortable, arranged our beds, set the table, and gave us a very nice dinner of cold ham, chickens, &c. which we all enjoyed, being in good spirits, and having fine appetites. Our cabin will not allow us to stand upright, and we have just room in it to lie at full length. However, this inconvenionce serves to amuse us, as we shall have it only for a short time—tomorrow morning, on arriving at the head of the canal, we shall change our boat for a more commodious. The boat's crew consists of sixteen as wild looking Arabs, as I have yet seen, with a *Rais*, or what we should call a Captain, to command them.

Sunday, Jan. 20.

After passing a very comfortable night in our little cabin, in spite of feeling a little nervous at the idea of being surrounded by so many barbarians, we now find ourselves on the Nile, in a fine large boat, and would be very comfortable, if it were not for the weather, which is very stormy and rainy. At the head of the canal, we found a small town or Arab village, a most extraordinary looking place, composed entirely of huts, and these huts built in the same style as those we had seen in Alexandria, of mud, and without a vestige of any thing the least comfortable to be seen in them. At one end of the miserable room there is a little mound of earth raised, which serves them as a bed, but not even a particle of straw have they to lie on or to cover with. Our dogs are better lodged than these poor creatures, and yet they seem to have large families of children. The women wear a single garment, which reaches to the knee, but the head and face are carefully concealed, just leaving the eyes exposed, and often but one of them; around the lids and eye brows they are painted black, and the finger nails are dyed a dark pink; their necks, wrists and ears are covered with brass ornaments and beads; the women appear more wild and uncivilized than the men. On going ashore, we were amused by various objects that presented themselves, amongst them were sixty Nubian slaves, just embarking for Constantinople, where they are to be sold—they are as black as it is possible for any thing to be—we have no such looking blacks amongst us—many of them are very fine looking. I was struck with their appearance in Alexandria, where they are numerous, and are generally dressed in a white Turkish dress, with the white turban, which, in contrast with their ebony faces, is thought remarkably handsome. We also saw them on guard, with their swords and rifles, which invariably sent a thrill through my frame. We made here some addition to our supplies of eggs, fresh beef, and vegetables; while we were bargaining for them, my daughter, H. made one of the Arabs understand that she wished to ride on his camel, which had just knelt down to receive its load. He seemed quite pleased to lift and fix her on the animal, and she soon had a crowd to gaze at her and offer their assistance.

Monday, Jan. 21.

Yesterday, when we set out, the weather looked very unpromising, and in the afternoon the wind and rain amounted to a severe storm, a very unusual occurrence here. Unfortunately for us, we got aground in the middle of the river, where we still are; our sails were entirely destroyed by the wind, and our prospects are gloomy enough. How we are to get off, or up to Cairo, time will show—at present we are quite in a dilemma, but not out of spirits, as we have enough to eat for some days. I must confess that I have been very much alarmed, particularly when I saw all the sails in ribbons, our Rais looking at them and praying with uplifted hands to Mohammed. I shall never forget his appearance and that of his wild looking crew, who were all equally terrified at the unusual visitation. The poor wretches seem to be unable to do any thing—are shivering in the cold, to which they are entirely unaccustomed, and they have no protection from the rain, which continues to pour. They have tried to get the boat off, but without success, so I suppose here we must lie and hope for better luck to-morrow. The gentlemen preach patience, though they show as little as we do; they have just proposed to warm and comfort us with a glass of hot *gin-toddy*, to which I shall not object.

Tuesday, Jan. 22.

I am sure you will rejoice with me, when I tell you that we are at last afloat again. We sent for a boat to lighten the one we are in, and by that means got off and made the first town we could. We have sent to see if we could get sails or cloth to make them, but our messenger has not yet returned. It is particularly annoying to be thus detained, as every moment of our time we have appropriated, and I now fear we shall be compelled to abandon our excursion to Thebes, which will be truly a great disappointment.

Wednesday, Jan. 23.

This morning we were fortunate in being able to rig out sail enough to continue our voyage, and we are now going on tolerably well, with the assistance of poles, there being but little wind. The weather is yet cloudy, and threatening rain, but after we get to Cairo we shall be certain of fine weather, as it never rains in Upper Egypt. The banks of the Nile have very much the appearance of our rice fields, and the soil is very similar, but it is supposed to be richer. There are very few trees to be seen, as far as we have come—here and there a few dates and palms. The villages are numerous and all built in the same way; if it were not for the towering mosques and minarets, you would hardly suppose the miserable mounds of earth, with a hole three or four feet high, which they use as a door, and into which they have to crawl, were the habitations of human beings. It would be impossible, without seeing them, to form a correct idea of these miserable villages and their inhabitants. The river is a muddy stream, and yet it is the water drunk by all the country. I find some difficulty in persuading myself to drink it with a relish, although it is agreeable to the taste; the looks are against it, and then the thought of the frequent ablutions of the Arabs, which are an important part of their worship, always presents itself fresh to my mind, as I raise the glass to my lips. The attention of these barbarians to their worship, is an example to Christians;—they pray regularly morning and evening, first washing their hands, face and feet. If they wear shoes, they are taken off

and the cloak or toga is for the time, also thrown aside—they always front their holy Mecca toward the east, while at prayers. After praying some time with their eyes cast up, and their hands raised on each side of the head, they kneel and kiss the earth three times, they rise again, stroke the beard and mustache, their prayers continuing all the time; they then repeat the kneeling and kissing the earth in the same manner, and in this way their worship is carried on for at least a half hour, when they rise, put on their shoes and toga, with a countenance showing that they feel they have done their duty. We see them daily go through this part of their worship, at the further end of our boat, on the river banks, and in the fields. The men alone pray, the women never, as they are taught to believe they have no *souls*. I have remarked that I have never seen the sexes interchange speech, they pass and repass without ever appearing to notice each other. The men certainly appear far superior in every respect to the women. After night, our boat was hailed, and inquiry made if we were Americans, and if Mr W. was on board? Antonio answered that he was, and came into the cabin to let us know. My husband went out immediately and ordered our boat to lie to, the other appeared to be making preparation to send some one on board, meantime we arranged our little cabin for the reception of our expected visiters. After waiting some time, we found, much to our disappointment, the stranger had disappeared; a most provoking circumstance, as we have been expecting to meet Mr L. and Miss H. of New York, who are on their way from Upper Egypt to Alexandria, and now feel convinced it was they that hailed us, and must have misunderstood Antonio. There appears to be a fatality preventing our meeting, as this is the fifth time we have been disappointed, notwithstanding letters have passed between us to make it sure. If we do not meet in Paris, I suppose we shall not again see each other until we return to America. We had to part with our pleasant English friends at Alexandria, in consequence of not being able to procure a boat to proceed with them, which I regretted very much, as we had made many plans for a pleasant time; most probably we shall never meet again, as the captain and his lady are on their way to India. These separations, probably forever, are the worst attendants on forming acquaintances in travelling.

THURSDAY, Jan. 24.

We have done little towards shortening our voyage, to-day, there being no wind, and our Arab crew too lazy to exert themselves. We were told that we should find it necessary to use the *whip* to make them work, but I cannot think the experiment would be very safe, where we are so completely in their power. Our English friends said, when they were on this journey, they found it the best plan to give their *Rais* a flogging regularly every morning, he was then sure to make his men exert themselves. If it were not that our time is limited, I should not feel so impatient, but after travelling so far, and suffering so many inconveniences, I do not wish to lose a moment unimproved. We are quite comfortable and domestic in our little cabin, and employ our time, when there is nothing to be seen on the banks of the river, in reading, writing and sewing; I have managed to do more of the last than I have done before since we left home. H., this evening, tried her hand at making some of '*Aunt's Rice Cakes*,' and succeeded so well I suppose we shall have them as a treat every day while we are on the river—it is the first time we have seen a hot cake of any kind since we left New York, so you may judge how much we relished them.

FRIDAY, Jan. 25.

We are but a few miles beyond where we stopped last night, have had a quarrel with our Rais, which was confined to threats, but I am sure we shall reap the benefit of his fright, as he now has his crew on the bank, towing the boat by a rope attached to the mast; though we do not proceed very fast, it is much more satisfactory than lying by, waiting for a fair wind. This morning, we went ashore and attended the market in a village. We were quite as great *curiosities* to the people, as they were to us; they crowded around us and examined our dress, particularly that of H. and myself. I must say I felt a little alarmed, though I believe they are a harmless, inoffensive people; if I did not think so, I could not so easily compose myself to sleep at night, for we have been lying close to our cabin windows, where we hear every movement, and where, if they chose, they could, through the windows, lay their hands on us for good or evil. I could not have believed it possible I should have felt myself so perfectly safe amongst such a set of people. The Pacha is desirous of strangers visiting his dominions, and has made incivility from any of his people to them, subject to very severe punishment; a trifling complaint will procure for the offender the *bastinado*. Our Banker told us, it was deemed very dangerous, ten years ago, to travel in this country, and, in fact, it could not be done without almost certain peril. In speaking of the Pacha, he told us he was an old man now, and had, in a great measure, given up his Harem, only keeping the mothers of the children, whom he always provided for, and to whom he gives every luxury; his custom was to add every year twenty of the most beautiful Circassian slaves he could find to his Seraglio, and to marry the same number of the old set to his favorite officers, giving to each a handsome dowry. To have a wife from him, is thought by his officers an honor and particular mark of favor, the ladies of the Harem being considered of the Royal family. Last year, on breaking up his Harem, he married off six hundred *Ladies*, and, as usual, gave each a dowry.

SATURDAY, Jan. 26.

We have at last a fair wind, and are now going on under full sails. The appearance of the country is much the same, with the exception of frequent forests of Palm and Date trees, and some large Oaks, or trees resembling Oaks, which remind me of home; but when I cast my eyes from them in any direction, I am immediately assured of the vast distance that separates us from that dear happy country, in my opinion, from what I have already seen, the happiest on the face of the globe. Americans do not know how to appreciate their advantages, until they see other countries, and then they feel pride in saying—I am an *American*. This, I am sure, is the feeling of all we have met from the United States, and I am pleased to observe that the declaration is a passport to kind feelings wherever we have been. Even in this remote region, on the great river Nile, the flag of our country, which I made in Alexandria for the purpose, now proudly floats over us, and under its folds we have perfect protection, not only for ourselves, but also our Arab crew, who while in our employ and under our flag, are exempt from impressment into the Pacha's service.

This morning, we again visited the banks and walked a short distance to have a better view of the country—found cotton fields, orange trees, a grave yard, and a miserable mud village, the huts of which are the same as I have already described, being wholly of mud. We were again surrounded by the people to look at us. Amongst them was a woman better dressed than the others, having on Turkish crimson satin pantalets, striped with blue, a vest of the same, which was open quite down to the chest; apparently she had no under garment; her neck, arms, ears and hands were covered with ornaments—her face and whole person was enveloped in a thickly striped black gauze mantle, in which, as usual, holes were cut for the eyes, around the eyelids and eye brows was painted black, and on her feet a pair of red morocco slippers, with points turned up several inches long, completed her dress. She was an *Actress*, or what they call a dancing woman, but had not her cymbals with her; she came up and offered her hand, touched her chest, forehead and lips, the general manner of salutation, the import of which is, 'I am yours in heart, mind and voice.' She examined our dress most inquisitively, and I returned the compliment, looking closely at every thing she had on,—she made H. sit down on the bank by her, admired her hair, (which being light, is curiously examined by them all) and compared it with her own black hair, which hung in plaits. After smoothing H's head with her hand, and patting her affectionately on the shoulders, H. uncovered her arm, which was marked in wreaths from the wrist, to a short way above the elbow, where it terminated in a wreath around the arm to resemble a bracelet, and the back of the hand was figured from each finger as a glove. She then took H's hand, laid it in hers, examined her ring and motioned her to take off her sleeve, that she might see the marks on her arm. H. immediately gratified her by turning up the sleeve, she looked surprised to see it unadorned, laughed and closed the sleeve again. During this scene, there were at least thirty around us, looking at us as though we were wild beasts.

SUNDAY, Jan. 27.

Our prospects are still pleasant, a fair wind and bright skies; all in good spirits, with the expectation of breakfasting tomorrow in Cairo. We have been several hours in sight of the Lybian Desert, a vast sandy plain, extending as far the eye can reach, on the west side of the River; on the East are palm trees and huts, and we see the people ploughing with oxen, which are singularly yoked, at least two yards apart, and the women washing in the river; so you see they pay no regard to our Sabbath. In looking now from our cabin window, we see the bricks composed of mud and straw, the water carriers with their pots of Nile water on their heads, the camels with turbanned owners leading them, and in the back ground the towering palms; a little further on is a group of musicians and dancers; their instruments produce any thing but melody, one is composed of two canes (reeds) tied together, with a few holes in them, which is a miserable imitation of a flageolet, a skin tied over the top of an earthen pot in the form of a vase, and a tambourin made in the same rude style, are the only instruments; you may conclude what the music from such contrivances must be. The beauty of the dancer with us, is in the grace of movement, whilst here, it is found altogether in the disagreeable and vulgar contortions of the body. Since three o'clock we have been in sight of the Pyramids, but as yet, they convey to us no correct idea of their immense size.

FOR THE REGISTER AND OBSERVER.

'Some to whom Heaven in wit has been profuse,
Want as much more to turn it to its use.'

'One science only will one genius fit,
So vast is art, so narrow human wit.'
Pope's Criticism.

Sept. 7th. 1839.—Every mind receives either from the hands of its Creator or from its first external impressions, a strong tendency to some particular end. It should be the object of education to foster and develope this tendency, to so strengthen and perfect it, that it may be able to work out noble results for itself. We very rarely see a perfectly proportioned character. We can hardly turn to a page in the annals of past time, which bears record of a man, whose mental, moral and physical faculties, have been each clearly and healthfully developed. Such men when they have existed, or seemed to exist, have done less for the world, than those, who devoting themselves to some favorite pursuit, have given to it their best energies, and wrought out startling results in that particular branch of science or art. We do not want them, but we do want active, living spirits, whose cry shall still be 'onward,' and whose whole life shall seem a single aim—and to this aim, every accidental acquirement, every chance opportunity should be made to tend. As the rays of light to a focus, so all our faculties, all our means of improvement, should be directed to a single object, and this should be held steadily, perseveringly, in view throughout our whole existence. A visitor at one of our District Schools, cannot fail to be struck by the mental precocity, the intellectual activity, observable in the extremely youthful children of both sexes. He will not perceive it so readily in those a few years older, and the most advanced pupils will be found to be mere cyphers, common place nonentities. He mingles with the world, and his experience is still the same. Men are too much like each other, they are spiritless and languid in their pursuit of business, of a profession, or of pleasure—and if not, they are taking broad strides in the road to ruin, with an active energy which gives the spectator a fearful consciousness of the tremendous power, they might have exerted in a better cause, had the same faculties been so directed. 'Why is it,' he asks, 'that the precocity of childhood so seldom avails the man—why is it that those to whom we have insensibly looked for the support of our state, and for the fulfilment of our country's hopes, suddenly become adults, without gratifying our wishes, or promising aught to our ambition—merge themselves in the mass, are content to loll away their lives, and die—unknown, unhonored—and unremembered, save by those to whom the ties of blood have endeared them?' The answer is ready, the power of their minds has been divided between several—instead of concentrating itself upon a single object—and have they been taught to think for themselves, have they striven for self advancement—their aim has been a mistaken one. How many miserable lawyers, doctors, or merchants, might have made first rate mechanics,—how many have wielded the yard-stick, who have sighed for the quadrant and compasses, and how many have lingered famishing in the chains of 'Revised Statutes' or 'Materia Medica' who have thirsted only to drink freely of the waters of everlasting life, who have hungered only to proffer to others the fruits of salvation! This may seem a too highly colored picture of the truth, but how often do we see vigorous and well regulated intellects misdirected, talents lying dormant, and enthusiasm and energy choked in their first breath by a misapprehension of their tendencies, or by that foolish parental pride which aspires to a profession. Many a stripling, whose peculiar delight it has been to carve in pine and the softer woods, to model in clay or plaster of paris, will remember that his early efforts were regarded with pleasure and perhaps with partial encouragement by his parents, but that as soon as they perceived that these pursuits were engrossing the greater part of his time and thoughts, he was deprived of the requisite tools and taught that mechanical labor was unworthy of his rank, of his wealth, and of his serious attention although it might be occasionally resorted to as an amusement. Sad and sorrowing he has yielded to their entreaties, and the consequence so easily foreseen may be as easily told. He enters a Divinity School with his faculties blunted by disappointment, and the unerring eye, the practical skill, the nice judgment and inventive ingenuity, the perseverance which at once creating and overcoming difficulties, seeks for them anew, are of little use to him in idle discussions of warring Theologians, and he who would have been a great machinist or a skilful designer, an ornament and blessing to society—has become a poor scholar, an ignorant and indolent divine. Never did two human beings come into the world, who required the same kind of treatment—who could be successfully educated in the same way, and all intelligent parents are ready to corroborate the assertion. A mother cannot meet the wants of all her children in the same way, and sometimes with the best intentions in the world, she cannot either through a defective education, or a natural insufficiency—meet them at all. The modes of punishment to be adopted in a large family, are as various as the modes of transgression. There are minds, or rather bodies, which must be subjected to pain, to corporeal suffering, others are to be won by an appeal to their feelings, and some by reason and an appeal to conscience. Some are influenced most powerfully by their love for others—some by their desire to please, and some by their love of self—many by the fear of pain or the hope of pleasure. Reproof itself being one of the most effectual agents, in the great work of education, it is obvious that as it is varied to suit the character, or the previous habits of the recipient, so must the manner of encouragement, of giving instruction vary. Is it not the duty, a duty alas! but too often neglected, still is it not the duty of every parent, to so aid the developement of the child's natural characteristics as may best conduce to its progress—in its peculiar path. A man whose talents are misdirected, is of no use to himself or to society; preseverance may do much to ensure the success of a comprehensive intellect, but when inclination is aiding perseverance, will it not effect much more? If his efforts have misplaced, he is discontented and unwilling to devote himself to any single pursuit, and equally unfitted for all.

'I had been educated for the church,' said a very eminent lawyer but a few years since, 'I might have accomplished something, but as it is I am worse than useless, a mere cypher.' He was mistaken, for he was an unusually successful advocate, a man of unimpeachable integrity and sound good sense; but he felt himself so far inferior to what he ought to have been—what he would have been in other circumstances, that he regarded all the efforts which he had made, and all the honor and reputation, which he had gained in a profession which was not of his choice, as of no avail. A very little exertion a very little care will teach us all that is necessary of a child's character, and many an unhappy hour, many a miserable reflection—perhaps a wasted life, might be saved the young, by a little self sacrifice on the part of those to whose care they are intrusted by Providence.

It grieves me to see abilities smothered, and talents withering which are fitted to adorn and were intended to be useful to society, and if we admit that the expansion of our physical energies, is not to be checked by whalebone and laces, that all our bodily organs are to be allowed perfect freedom in action and developement, shall we not grant to the superior part of our nature, to our highest and best faculties, the same privilege? C. W. H.

FOR THE REGISTER AND OBSERVER.

We observe that a certain class of persons embrace the opportunity afforded by the case of Warren Fay, to vent a large amount of treasured spleen on the clergy. But why is it that every circumstance, that can, by any ingenuity be used or perverted to the injury and prejudice of this class, is so eagerly seized? Have they not deserved as well of their fellow citizens as any other class? Have they not been as industrious, as faithful, as patriotic as any other? Have they not contributed their full share to the intelligence, improvement and prosperity of the State? Read its history from the landing of Robinson and his flock to this day. In every period, in every exigency they have been devoted to its interests. Why then these ungenerous and unjust insinuations and judgments? Massachusetts has no cause to blush for her ministers. And impartial foreigners, who come among us for observation, say there are none on earth who do so much for so poor rewards. Let us then be judged by as fair rules as other men are. It is all we ask. And how would it do to try and estimate merchants and lawyers in the same way? Cast odium on the whole body because of the delinquency of an individual. We acknowledge, brethren, our imperfections and beseech you to pray for us. But we demand of you as honorable men, to deal with us fairly. Do as you would be done by. Warren Fay sinned, not because he was a minister, but because he is a man. He would have been as bad, probably worse if he had not been in that place. We do not feel that his conduct has more intimate relation to us, than that of any other person who had held a respectable standing. Is it a crime that on entering this profession we do not cease to be human? The guilt of men is not usually to be ascribed to their positions but to their mortal frailties and passions. Before such a lamentable fact can be justly employed to cast suspicion on the profession, it ought to be shown that there is something in its very circumstances and influences, that leads to such shameful and shocking results. But this cannot be done. Many can say that much of what is good in their character and dispositions they owe to its influences and the abiding sense of appropriateness and responsibleness it imposes; and that what is bad they owe to themselves and the nature they share in common with others. Why is it that our *very* moral editors are silent in regard to all such cases except when they relate to clergymen? Let not men who boast of their liberality be unjust and bigoted only where *they* are concerned.

To the Editor of the Christian Register.

Philadelphia, Sept. 5th, 1839.

SIR.—I, as a native and citizen of the South, am of course alive to anything tending to impeach the character or wound the feelings or if you please the prejudices of that section of our country. Yet, I confess I do not feel that keen sensitiveness, which besets too many of my fellow citizens, on one of the most important subjects, that of Slavery. I repose too just a confidence in the good sense and justice of my Northern brethren to be easily put out of temper by the violent bursts of new-born zeal which occasionally come from those who have put themselves into a holy delirium on the Abolition question.

In this spirit, I generally pass by such effervescence unnoticed, except perhaps in sorrow that men whom I know to be true hearted and liberal should give way to such reviling as sometimes shames their effusions on this subject. But I am happy in the spirit of honest and manly discussion to meet such a communication as that of Mr Willard's in your last paper. Of the work to which he refers and which is his subject, I am altogether ignorant, and am content to take his statement of it and in a general and brief manner to show him the fallacy of its positions as stated by him. I speak for my own state South Carolina more particularly, but doubt not the general truth of my remarks as applicable to the whole South. And first—*it is not true* nor *can* it be true that 'a very great proportion of the slaves are worked to death.' This is not true, because the census will show a very rapid increase in their numbers under 'excessive toil &c' a thing incompatible entirely with such a position.—On the contrary the labor of slaves is light very light compared with that of nothern free workers—it is a common remark that a white man will do and does twice the labor of the best negro.—The slaves have invariably a task set, which I pledge the word of every Southern man to prove is almost always completed with ease by a good hand some hours within the time.—So much for 'excessive toil.'—That their supply of food is scanty is also untrue, their allowance is ample and they *always*, as far as my experience goes, have provision grounds of their own which they cultivate successfully in their own time. In the city of Charleston they supply a large part of the vegetables consumed from these grounds. Their food is superior in quantity and quality to that given to the Irish operatives on the Canals and Rail Roads. They are universally a healthy and long lived people. 'Thousands are scourged almost every night or morning for performances of almost impossible tasks.' The tasks are easily performed and constantly within the time, of course this cannot be. It is utterly untrue, and here again I can set no evidence against the allegation but a general and contemptuous denial of the charge, by all who are Southern men and who know anything of the truth. So sweeping a censure must be met by an absolute denial. But the nature of things itself show its falsity. To believe it, you must believe the utter depravation of the whites, their complete insensibility to their own interest, which teaches them to prolong and render serviceable the lives and the health of their slaves. Again, their rapid increase under a system which if as above represented, would speedily exterminate, is direct and incontrovertible evidence against its existence.—'Neither law nor public sentiment, in many places, afford the slave any protection from the greatest tortures'—What is meant by 'many places,' I cannot of course determine. But I speak from knowledge when I say that in Carolina (and I believe throughout the South) *both Law* and *public* sentiment do afford him protection. Within the past year a white man was convicted of murder upon a negro, sentenced to death and pardon refused by Gov. Butler of South Carolina. This too in Columbia the centre of Slavery. Such prosecutions are uncommon because the offence is uncommon. If Mr Willard or any man who has been led to his conclusions, will only consider, how easy the task is, by collating single instances of crime and violence running through long years, gathered from newspaper authority or even from more authentic sources to convict any country of any crime or set of crimes, and against these will balance the word of thousands whom he must hold in regard for moral worth, not to speak of the internal and most powerful evidence hinted at above, their singularly rapid increase, he will easily form a more liberal judgment of his fellow christians, and conclude that slavery is not after all so fearful an evil as represented in the pages of his authority. Slavery if a crime, if a burden, is not one of our seeking. It was forced upon the reluctant colonies by the mother country, it was inherited by us and we have become adapted to it. As a human institution it has evils, but it has good—to prove this it is only necessary to compare the registers of crime in the two sections of the country. The free North is overloaded with prisons, almhouses and houses of refuge, teeming with victims. Palaces of gaols, regiments of police, thousands of convicts and paupers maintained at enormous expense. I say these things not triumphantly, but that before your charity goes crusading, it may ameliorate the condition of the 'free and enlightened,' rascality of your cities. Look at the late ominous whisperings from the New York penitentiary, for specimens of tyranny.

The spirit of Mr Willard's letter deserved a reply. I trust I have not answered in an unbecoming manner. The South is ever ready to meet such discussions when in so gentle and truthful a spirit. Had I space, I could enlarge, but shall close here for the present and remain Your ob't servant, A. H.

There is no labor so certainly effectual and so largely productive as that which is expended in the work of the Lord.

For the Register and Observer.

FETE CHAMPETRE IN BROOKLINE.

Accounts of Sabbath school celebrations are coming in from all quarters so fast that it would seem almost necessary to devote a column of the Register exclusively to these records of the increasing interest in the moral culture of the young, manifested throughout New England. We have this day witnessed one of the prettiest festivals of the kind that it has ever been our good fortune to attend. The Sabbath school in Brookline connected with the Rev. Dr. Pierce's church, with a liberality which all would do well to imitate, invited the Baptist school of their own town and the orthodox society in Brighton, under the pastoral care of the Rev. Mr Lamson, to join them on this interesting occasion.—At two o'clock the three schools, with the parents and friends of their members, assembled in the church of the first parish. The children, numbering about three hundred, with their teachers occupied the body pews, while the remainder of the house was thronged with spectators. The services were interesting in the extreme. Appropriate and feeling prayers were made by the clergymen of the several societies who conducted the exercises. Two hymns were sung, one composed by a scholar the other by a teacher. A band from the blind asylum in South Boston performed the instrumental music. Several gentlemen addressed the assembly, among whom we remember Mr. R. C. Waterston and G. F. Thayer Esq. of Boston, as speaking to the *hearts* of the children in a manner which we think cannot fail of leaving a permanently good impression.

After the services all repaired to the beautiful grove of Mr Silas Peirce, who kindly offered the use of his grounds for the occasion. There in a lovely little dell which seemed intended by nature for a festival of the kind, we found four tastefully arranged tables covered with cake and the finest fruits of the season, and beautifully decorated with flowers and evergreens. We noticed one small table elevated a few feet above the rest upon a moss covered rock and were told it was devoted to the use of the ministers who might be present. The flowers upon this table were particularly worthy of notice. After all connected with the schools were satisfied, the company received a general invitation to draw near and partake. The children then dispersed and amused themselves until sunset in the woods, swinging, engaging in such other diversions as they fancied, when all were again collected to sing a sweet parting hymn to the tune of 'Auld lang syne,' after which they bade each other an affectionate farewell, and went away as we trust better and happier than they came.

May the object of this festival be answered, and these young hearts be led to place their warmest affections upon objects worthy of their trust. May the happy day they have passed together lead them to love each other more, and above all to love that great and good Being who made the beautiful wood and the clear blue sky, and provided for their use such a rich profusion of fruits and flowers. W.

We shall insert in our next paper, the original Hymns sung on this occasion.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 21, 1839.

BOSTON FARM SCHOOL.

In company with many others from the city, we visited this school on Wednesday of last week. We heard and saw much that pleased and gratified our best feelings and hopes. The sight of so many boys, who have been rescued from wretchedness and degradation is impressive and affecting. From the ways which lead to the lowest places of sin and suffering, they have been taken by the gentle hand of charity and placed in those that conduct to happiness, honor and worth. Whether those engaged in this work, receive the grateful consideration they deserve it is not important to inquire. But we are certain they will be looked back upon with peculiar regard by a coming generation, and will secure a place in the most sacred memories of many saved, immortal minds. We deem it no slight advantage to live at a time when such deeds are done and such sentiments prevail. Boston is surrounned by the beautiful and beneficent results of many pious and noble enterprises. They are the glories that distinguish her name. We can walk the groves consecrated to those who are reposing on the still, cold bosom of death, with no ordinary emotions. The scene that so calms and exalts the soul, is an evidence of much attainment in refined thought and elevated feeling. But ought not the island set apart to save and sanctify neglected, hopeless, homeless orphans more profoundly to move us? Does it not show still higher attainments in the loveliest and loftiest attributes of our nature? Perhaps we are not yet able to discern the truest elements of spiritual worth and glory. A great change will yet overtake our ideas and conceptions. Man lays his richest offerings on altars of wood and glittering stone. How much good this institution effects and how much evil it prevents, Omniscience and the records of eternity alone can tell. But when we consider that each of these boys if left to himself, would, in all probability, have become a pest in society, the maker and father of many as bad as himself; we are not in much danger of overestimating the amount of the latter. A fountain of iniquity and misery which would have sent forth an overincreasing stream through all future generations, is closed forever; and in its stead one of purity and beneficence and joy is opened, that will pour its kindly influences on earth's last dwellers. It was the neglect of these springs that brought woes and ruin on many ancient nations. An accumulation of the energies of evil went on, till at length from this black, restless sea, a tide rose in its wrath and swept all social restraints and securities. It is the same neglect that is shaking the old monarchies of Europe. There is no hope for our country, but in sedulously watching over the moral welfare of every child that breathes under the quiet shade of its gentle power. And it is not a feeble argument in favor of our form of government, that it demonstrates most plainly that it is imperative and palpable interest of the enlightened and wealthy to provide for the improvement and education of the vicious, poor and ignorant. It is thus, man's strongest instinct is made to bless his less fortunate fellows. Necessity becomes the mother of much virtue.

Whether the best theology is inculcated from all our pulpits, we shall not here discuss. But certainly the most orthodox, cannot deny that a considerable degree of that benevolent interest and energy, the developement and life of which can alone be ascribed to Christ and his teachings, is at work among us. Where more given to relieve all kinds of distress? Where more active, persevering charity? Where more done for all sorts of suffering humanity? But we are aware these are not matters to boast of. But as Paul suggested we may glory *a little* for the benefit of others—that though they will not *believe*, yet *seeing* they may be convinced. We may be allowed to vindicate the tree, by stating the character of its fruits. When people tell us of the chilling effects of certain views, we will point them to the living streams that are flowing ever fresh, if not always full among us. When they tell us certain doctrines are cold and joyless, we will point them to the many kind hearts they keep full of holy warmth. Certainly, the religion that imbues the mind with love *cannot* be very dangerous nor very erroneous. For he that loveth, is born of God. And it is quite as satisfactory to show faith by *works* as in any other way. This institution was conceived in the truest spirit of Christianity. Christ came to seek and save that which was lost. Over the dark mountains of sin, he pursues the erring and wandering, till he finds him. And then there is new joy in heaven. Gather up the fragments, is the command. The loss or waste of anything, in any way valuable, is painful to rightly tempered feelings. But to contemplate the loss of those spiritual capacities and powers that might have added to the eternal felicity, beauty and glory of the universe, is dreadful. But how vast is this loss! What multitudes of souls are wasting away for the want of care and kindness? In that ragged boy, may be lodged energies that might advance and bless the community—at least, there is a capability of ever increasing good and intelligence, that ought to excite our profoundest sympathy and concern. For the most squalid, a drop of Jesus' blood has fallen, and his pitying angel does always behold the face of *our* Father in heaven. We talk of developing our resources. But what resources like those in the spirits of our children? A *good man or woman, is infinitely* more valuable to society, than a rich cargo. Have we yet to learn that it is righteousness alone, mental power under the guidance and control of moral principle, that can exalt a nation? Shall we strive to cover the seas with our commerce and suffer hundreds of the young to grow up in ignorance and wickedness, and poison the vital atmosphere? To do so, is as impolitic as it is wrong and unchristian!

The report has furnished us with the following facts and statements. It will be seen that much remains to be done. A larger provision is needed. Will it not be done? Will not provisions be made for every poor, unhappy, neglected boy in our streets? We most truly believe it is only necessary to keep the case for some time before the public and the means will not be wanting.

Is any thing more than justice demanded? Does not society owe this care to its little castaways? Or will she be content to come in contact with them only through the process of her laws? Is she willing to meet them for the first time in her criminal courts? Will she not touch them except with her iron rods? Will she place no hand on their heads but that of condemnation and punishment? Will she rear no asylums for them but those dedicated to disease and transgression. Before she can justly require the duties of good citizens ought she not to give the ability to perform them? Does she well to scourge those who are only what circumstances and neglect have made them? But we fear we have already said more than becomes us. We give the facts.

STATISTICS.

As has been before remarked, the Institution was opened in June, 1835, when fifty-two boys were received from the Boston Asylum, and one hundred and three boys have been received since, making the whole number one hundred and fifty-five. Thirty boys have been apprenticed, and all of them but eight to substantial farmers residing in towns within this commonwealth. In selecting boys for apprentices a due regard is paid to age, capacity, and natural taste; and also great caution exercised in providing skilful, intelligent and exemplary masters. At the age of twenty-one, each boy is entitled to two suits of clothes; and, if apprenticed to a farmer, to one-hundred dollars in money in addition. The directors have power to apprentice boys to persons residing in any of the New England states, but in general they prefer those whose residence is within the state of Massachusetts.

The number of boys now on the island is one hundred; of whom fifty-nine are between eight and thirteen years of age, and forty-one between thirteen and eighteen. Sixty-three of them have only one parent living, and sixteen are orphans. The boys rise at daylight, and retire at eight o'clock. Their food is simple, and consists principally of milk, chocolate, soup, fish, rice, and other vegetables, with occasionally butcher's meat. They enjoy an unusual share of health, and generally appear to be contented and happy.

The applications for the admission of 'poor and exposed boys' during the past year have been very numerous and pressing. Indeed at almost every monthly meeting, one or more cases have presented themselves, in which the probabilities of moral degradation and ruin, excepting through the aid and protection of this Institution, were fearfully great. It is therefore, with very great reluctance that the Directors, for many months past, have felt themselves compelled, by the low state of the finances, to refuse all applications for free admission, and to confine the benefits of the Institution to the boys already

on the Island, and such others, as, through their friends, can pay a board of two dollars a week. The duty of confining the expenses of the Institution within its yearly income, the Managers consider too important to be neglected; and, whilst the income continues as small as it is at present, which they trust may not long be the case, they cannot feel authorized to receive any boys whose friends are unable to pay for their support. There are now at the Island fourteen pay scholars.

The Managers have great pleasure in being able to state that the conduct and improvement of the boys at the Institution, since its first establishment, have been such as to strengthen the convictions they have always entertained of its value and importance; and, from various letters recently received from masters of boys apprenticed, both from the Farm School and the old Asylum, they also rejoice to learn that they have generally done well, and by their behavior afford good ground to hope that, if spared to enter upon scenes of active life, they will become useful and respectable citizens.

With such encouragements before them, the Managers will continue to exert their utmost efforts to make the Institution all that its liberal founders and friends can reasonably expect under its present restricted resources. And whilst they shall supply the temporal wants of the boys, and strive to form in them such habits of order and industry as will fit them for the duties of their station in life, and enable them to earn a respectable livelihood, they wish it may be distinctly understood that their spiritual and religious culture shall not be neglected, but be regarded and pursued, as it ever has been, as by far the most important object of the Institution.

By order of the Committee,
HENRY B. ROGERS, *Chairman.*

Boston, Feb. 5, 1839.

THE RELIGIOUS WANTS OF THE WEST.

among those, if any such there
our friends are aware, who are
look the feeble state of some of
our societies here in the *hope* of effecting more important objects at a distance. We are decidedly opposed to vague efforts of all kinds, and give no indulgence to anticipations destitute of reasonable, substantial support. But wherever there is a fair prospect of establishing an efficient and flourishing society, in a place or region, where an additional religious society is much needed and would probably do great good, there can be no doubt, it so seems to us, that it is the duty of every Christian man and woman to do something, if the means are in possession. Hillsboro', Illinois, is such a case, and holds forth such a promise. It appears to combine every circumstance that could be desired to excite our sympathies and to call forth our aid. Mr Huntington has been zealously laboring there for a considerable time. The good seed has taken root and is producing a fine harvest. They want a house for the worship of God and in which to learn of his Son. They have not the pecuniary ability to erect one. Mr H. is soliciting assistance. He appeals to the piety, the benevolence, the patriotism that we are supposed to cultivate and cherish. Shall the appeal be in vain? We commend the subject to your serious consideration, brethren. Will you not encourage him? Will you let so good an opportunity of lasting usefulness pass unimproved? Would it not delight you, a few years hence, if you should travel in that direction, to behold a congregation of humble worshippers within those walls which you had helped to rear? And it may be you are providing a place of refreshment and rest for your own disappointed and wearied spirits or your children's. You know not how soon some strange vicissitude may throw you or them into those distant places, or make it expedient to seek a home there. And how blessed would be the thought, that in your prosperity, you had opened a spring of consolation and joy far from those paternal and domestic altars which events had compelled you to leave? We say these things not as members of a sect but as Christians, whose daily prayer is that the kingdom may come, and whose duty it is to do something to hasten its coming. For the facts in regard to Hillsboro', we refer our readers to our paper of last week.

LIBERALITY.

It seems the inquiry has been made through the Boston Recorder, whether a Unitarian should be admitted to a communion table, spread by Orthodox hands. We cannot express all the emotions we have experienced while reading the following remarks and answer. The editor speaks, with the utmost confidence and complacency, in regard to denying this privilege to Unitarians. What folly! What arrogance! What presumption! Who art thou that judgest another man's servant? Who art thou that drivest, from this holy rite, him whose life is pure and for whom Jesus has died? It is strange that erring, ignorant, sinful man can so bold, and so forget what he is, can so outrage every sentiment that becomes his frailty and his hopes as a christian, can so debase himself beneath God's gracious heavens. We do not demand this right because it is of any importance to ourselves. We have little desire to mingle, in the celebration of our Savior's ineffable sympathy, mercy and love, with those who so poorly understand his spirit and religion as to allow themselves, for a moment, to question it. We demand it for the sake of those who refuse it. It fills us with shame and grief that our brethren should act in a manner so unworthy the name they bear. We demand it that the truth as it is in Jesus may no longer be exposed to unmerited reproach and scorn. It is such miserable bigotries that have most deeply wounded and injured its beauty, power and glory. The better endowed and more enlightened portion of mankind, never will heartily embrace its cause, while it remains so disgraced. And they cannot be much blamed. How pitiable to see the followers of him, who came to elevate the mind and enlarge the heart, giving expression, in the plenitude of pretension and self righteousness, to such cold exclusiveness. Save me from my friends, has in every age, been the silent language of Christianity. I have nothing to fear from my foes. We think better of the orthodox denomination than the editor of the Recorder does. We have no doubt a large portion of it share the sentiments of 'Candor.' We hope at least it would be unjust to doubt it. If not, the sin and the wrong are theirs alone. They cannot harm us. For ourselves we care not for them. Man's judgment—we fear not. We shall stand before the judgment seat of Christ. And it is sufficient. Who are some, who for years, have been pouring reprobation on us and denying us a religious privilege? But we forbear. We would only suggest it is extremely unbecoming and dangerous for those, subject to all the infirmities and passions of humanity, to set up claims to superior sanctity and illumination.

CHRISTIAN COMMUNION.

Having admitted the Inquiry of our Correspondent, we are bound to admit any candid answer to it. The only one yet received, is given below. It is not to be presumed that 'Candour' has expressed the views of the orthodox community at large; probably of a very small part of it only. To us it seems that the Inquiry is quite too indefinite. Does the Inquirer mean to ask, whether 'a decided Unitarian' should have the privilege of *occasional* communion with an orthodox church? Or, whether an Unitarian should have the privilege of becoming a *member* of an orthodox church? These are certainly distinct cases; and whether they both involve one and the same *principle*, is a question admitting of wide debate. It is not our wish to enter into a discussion at the present stage of it certainly, if at all; but if the opinion of 'Candour' strikes others as it does us, there will not be wanting those who have both the ability and disposition to give the 'Inquiry' another and more satisfactory response.

'AN INQUIRY' ANSWERED.

Can a brother be a friend of God without believing as we do in the divinity, &c. of Christ? I believe in the affirmative. Doubtless some among the heathen, even, are saved; certainly they are if they follow the law given them; and it cannot be doubted that some follow that law more perfectly than we follow the *revealed* law. If we have the truth on our side as to the character of Christ, &c., may it not be that those who differ from us may embrace so much of the truth, and with such a spirit, that their service may be acceptable to God? It is to be remembered that if the Unitarian is in error in *head*, it is by no means so calamitous as to be so in *heart*. We should not forget that we differ from some of our brethren of another denomination on points which they regard as very essential, and that on that account they debar us from their table. We do not think them wise or right in doing thus; for we claim to be as *good* as they,—and thus much they allow. If we err in *opinion*, we do it honestly. We cannot be too careful in our search for, and defence of the truth—ever remembering that it is characteristic of true greatness to be modest and charitable.

Say then, to your Unitarian friend,—to your own master you stand or fall. If you would come to our table to celebrate the dying love of Christ, come and partake with us. We fellowship with every one who gives evidence that he loves to cherish the memory of Jesus, and to promote his kingdom in the earth.

CANDOUR.

Some gentlemen in Philadelphia have contributed funds to send two persons of opposite views to the British West Indies to examine the results of emancipation.

We have seen it stated that the Church of Scotland has formed a union with the dissenters. If it continues in peace, it will form a new era in the history of the church.

Dr Chalmers is lecturing about the country with great eclat and effect. His *orations*, it is said, are very grand and eloquent. He gains rounds of immense applause. It is thought by some he can beat Dr Beecher in hitting and arousing certain passions. After the *divine* service he is feasted magnificently.

New England rum is likely to defeat all the labors of the missionaries of the South Sea Islands. Its agency opposes and enfeebles every benevolent enterprise. Will not the descendants of the pilgrims, view as utter recreants, those among them, who transport sin and misery to the ends of the earth? Shall the land whose history is that of piety and patriotism suffer this foul shame, hold this bad preeminence?

FIRST SEMI ANNUAL REPORT OF THE MINISTER AT LARGE IN CINCINNATI.

(Continued.)

Having learnt what I could with regard to pauperism and poverty among us, I was next led to consider the wants of the present system, and the improvements that might be made. In what I say of the wants now existing, I trust I shall not be thought to speak in a fault-finding spirit, nor in my suggestions of improvements in a presuming spirit. Differently educated and circumstanced as we are, there in not one of us but must feel that many about him may see faults and gaps in his proceedings which he does not see, and may propose improvements which would not have occurred to him.

With regard to pauperism, I have but one suggestion to make; it is, that when support is given, it should be continued. I have known some cases where tempers and characters had been injured by the withdrawal of private charity, and reference to the town. Such withdrawals usually take place upon the discovery of former bad habits, or present abuses, either of which very naturally will cause a woman, (and most of our private charities are administered by women,) to shrink from visiting and helping the persons in want. To prevent the evils resulting from this cause, I would say that whenever pauperism is met with, it should be looked on as something for relatives, friends, or the town to provide for; in other words, I think it would be wiser for societies and individuals never to undertake the support of a pauper unless satisfied that no particle of deception or abuse can be present which may lead to a discontinuance of the support after once undertaken.

With regard to the poor, who wish aid and not support, I found many difficulties. In the first place, the various societies and individuals who were helping them, had no communication with one another, and gave their assistance in such various ways as to make it very difficult to learn what each was doing. In the next place, there was, (as I thought,) too much money given; too much of that kind of attention bestowed that encourages beggary. In the third place, too little care, it appeared to me, was bestowed upon the establishment of continued intercourse with those in need: too often a poor person was visited, helped for the moment, and then lost sight of. Hoping to relieve these difficulties in some degree, I proposed an association of the various Benevolent Societies, and of such individuals as knew much of, and did much for, the suffering. The proposition was received in a manner that gave me the assurance that an union for the purposes which I had in view would be effected; those purposes were, mutual acquaintance or knowledge of one another's doings, consultation as to modes of action, communication of facts and experience. Nor was I disappointed; an association has been formed, consisting of the Methodist and Universalist Societies, the House of Employment, the Episcopal Missionary, and several other individuals. Into this association the Catholics have declined to enter, but at the same time allow us such access to their list of applicants for relief as will enable us to accomplish one of our great objects, the formation of a catalogue of all persons assisted. Such a catalogue we are now forming, and by autumn I trust shall have the means for determining the worth and character of the common applicants for assistance, and prevent that deception on the part of some which has occasioned a mistrust of all. We have also determined to have a lecture upon pauperism, its causes and preventives, delivered in every second month of the coming year, beginning with September. By thus diffusing information, calling public attention to the subject, and rousing individual energy we shall do much; and if we succeed, as I doubt not we shall, in getting up a uniformity of action among the benevolent, and a free communication of knowledge; if we are able to establish an office for the visiters of the poor; to correct and diffuse intelligence respecting employers, and those wanting employment; and to diminish needless alms-giving, there is every reason to think that the pauperism which engenders vice may be almost wholly prevented among us. Dependance, both continued and temporary, resulting from age, sickness, and too often from vice, we cannot hope to do away; but the dependance which produces vice we may do away if faithful and united.

Having thus briefly presented my views upon pauperism and poverty, I proceed to the *third* and *fourth* points of inquiry with me, viz: the number, condition, &c., of those among us who have no pastor, and of those who attend no church.

I had hoped before this time to have learned something definite upon these points by calling on the various clergymen, but have not done so. Indeed, had I done so, I fear my results would have been but vague, so little are religious statistics attended to. What I have to say must be taken, therefore, as a mere approximation. We have in Cincinnati, as far as I have learned, thirty eight societies, viz:

Seven Presbyterian, five common, and two reformed; four Baptist, of various kinds; ten Methodist, of various kinds; two Episcopal; two Catholic; two Quaker, one Orthodox and one Hicksite; three New Jerusalem; two Universalist, one being called Restorationist; two German Protestant; one Christian; one Welch; one Unitarian; one Jewish.

If from these we take the Catholic and negro Societies (six in number) we have thirty-two left: and if from our estimated population of forty-four thousand, we deduct the estimated Catholic and negro population, fourteen thousand, (the former a little over ten, the latter a little less than four thousand,) we have a population of thirty thousand persons, to form thirty-two societies, or (nearly) a religious society to each nine hundred and fifty persons, or (computing five to a family,) to each one hundred and ninety families.

This gives a more favorable view of our religious condition than is given by similar statistics in any of the Eastern cities; for in Boston, even four years since, there were about two hundred and seventy families to each society. But I have no doubt the truth is, that our societies are, on the average, at least one third smaller. In Boston, for instance, it was thought that each Protestant clergyman had (on the average) about one hundred and fifty families under his pastoral care; here I do not think that the average would be one hundred families. Should we suppose it to be one hundred, however, it would leave us not less than 2800 families, or fourteen thousand persons, under no pastoral care, and nearly as many, I fear, in no regular attendance upon church.

This calculation is very vague, and may be wholly amiss; but my inquiries have satisfied me that a very large mass of temperate, intelligent, hard-working men and women here, are connected with no churches, and have little reliance upon clergymen and formal worship. To reach these persons is no easy task, though most important. It can be done, I believe, in only one way, and that is by meeting them naturally, kindly, and in earnest;—not in a spirit of proselytism, but in a spirit of human sympathy and republican plain dealing. Through the Sunday School with which I am connected, and as one of the examiners of the Common Schools, I may have many chances to approach parents without forcing myself upon them. By means of lectures, and, by and by, of services on the Sabbath, I shall also attempt to interest them. Meantime among the poor, sick, and friendless, I am daily meeting those who need the sympathy and advice of a religious friend.

The *fifth* and *sixth* inquiries to which I turned my attention; viz: the condition of the children here, are of immense importance, and can be fully answered only after a much longer experience than I have yet had. Our common schools are numerous, well conducted, and well filled; their exact situation may be learned from the report of the Trustees which I append hereto.* Our private schools are also well filled and abundant, the Catholic and negro population having their own schools, the former from choice, the latter from necessity. But from the best information that I have been able to collect, there are not less than two thousand children in the city who neither attend school, nor work, regularly; most or all of these are of course in danger, and every effort must be made to save them. We have in our Sunday schools about twenty-five hundred scholars. The state of the young, more especially of boys, is bad here as compared with some of the Eastern cities; from two to three hundred coming yearly before our judicial officers for various offences; and mischievous conduct, gross vice, profanity, and impudence being too commonly witnessed in the streets. I am told, however, by teachers who have been here for some years, that the boys in general are better behaved, and more easily governed than ten years since, and I feel every confidence in our present school system as a means for improving them. What is mainly wanted is an interest by employers in their apprentices, and by all of us in the children of those who cannot, or will not, provide the books &c., necessary to an admission into the public schools. There is every reason for hope, however. Some interest is felt by a few, and during the next winter I trust the subject will be placed fairly and fully before the public, and many led to act in a field which is vastly too great for one to act in efficiently.

My next topics for examination were the two great vices of intemperance and licentiousness. I have not much to say upon either, however.

Intemperance has been a terrible scourge among us, and no city has a worse name for coffee-houses or grog shops. During the last few years, however, there has been a change for the better. Our city council, after various ineffectual efforts to limit the number of coffee-houses, passed, just before the last election, an ordinance forbidding the licensing of such shops entirely, and the question presented to the citizens at the election was whether the ordinance should be supported or not; it was supported by the people, and we have now in place of an unlimited number of coffee-houses only a limited number of taverns. In addition to this I would notice, as worthy of remark and remembrance, that during the past winter a military ball, a mechanics' ball, and a parade and ball by the butchers, took place, and that from all three, ardent spirits, and from the two first even wine, were excluded. Whether the butchers used wine I do not know. In truth I suppose it is the fact, that the use of intoxicating liquors is becoming less and less common among us. I find, however, constantly, cases of distress, disease and insanity arising from intoxication. One means, in addition to those now in use, to overcome the habit of drinking I hope to see tried next winter; viz. the establishment of neighborhood libraries and reading rooms, and the habit of itinerary lecturing. I believe much may be done by this means, for in two cases out of three the bad habits are formed and the bad company met with, in consequence of idleness, and want of pleasant society. And here I cannot refrain from mentioning the act of one of our mechanics last winter; to prevent the young men of his trade from seeking bad company, he opened his house and for some months kept a drawing school there for numbers of them, free of all cost. Had we but a few more such active philanthropists as the one referred to above, temperance would soon grow more common, andidleness among boys less universal.

The subject of prostitution is always hard to deal with, in consequence of the difficulty of gaining correct information. One point, however, there is too much reason to think established here, viz: the prevalence of licentious habits among those who are not women of the town; the result beyond doubt of seductions. Of the extent of this evil it is, of course, impossible to form any idea. One thing, however, I believe to be true, that we have not in Cincinnati any of those luxurious and elegant brothels to which young men are so easily led, and whence they escape with so much difficulty.

Of the proper means of proceeding to diminish licentiousness, I would only suggest such plain dealing on the part of moral men as should make a seducer not only to be looked on as immoral by the community, but as mean, malicious, cowardly. We can all do something to form public sentiment on this subject, and if all who truly shudder at the consequences of seduction would treat the seducer, be his place what it may, as one who had fallen lower than the thief, the blackleg, or the commercial knave, public opinion would soon be affected. But while the pulpit is silent, the press afraid to be as bold in withstanding vice as it is when fostering it by the publication of foreign novels, and the bar ready to laugh at developments which ought to move its indignation, we cannot hope that licentiousness, seduction, and the most terrible degradation that a human being ever sinks to, will cease or diminish. During our late Criminal Court, a woman who has long kept a house of ill fame was indicted, and though she pleaded guilty, was punished with the utmost severity of the law. Should our prosecuting attorney and criminal judge continue to use their power promptly and fully they may do much, not only directly, but indirectly by denouncing and condemning the vice in question.

As to criminality among us, and the state of morals in general, I will only say at this time, that the want of recorded facts makes it impossible to speak with certainty. So far as I can judge, there has been great improvement in our city within ten years, although during that time the criminal docket may have increased both absolutely and relatively, both in extent, and in comparison with the increase of the city. Intending to examine this subject separately, and report upon it at length when I have gathered a proper amount of facts, for the present I leave it.

[*Remainder next week.*]

* Not yet published.

The Christian Register has published the celebrated lines by CHARLES SPRAGUE, Esq —'I see thee still,' under the head of 'Requiem,' and credited them to a Philadelphia Gazette, with the intimation that they are, probably, from the pen of Willis G. Clark, and written in reference to the death of his wife. They were altered, slightly, and published in the Gazette, but whether Mr Clark intended to impose them upon the public as his own production, or not, we are not able to say.—*Post.*

INTELLIGENCE.

Cape Cod Celebration.—The following condensed account of the late celebration at Barnstable, is from the Boston Commercial Gazette, and was necessarily deferred last week. We regret that our limits do not this week permit a more enlarged account of this interesting event.

The grand celebration of the 200th anniversary of the settlement of Cape Cod, took place at Barnstable on Tuesday last. The day was fine, and an immense number of persons of all ages and of both sexes were present, not only from the neighboring towns on the Cape, but from Boston and the more remote towns of New England. It was truly a jubilee, and was conducted in a manner worthy of great occasion.

The services in the church commenced by an overture performed by the Band: an introductory prayer was offered by the Rev. G. W. Woodward, pastor of the church: Mrs. Hemans's Ode, 'The landing of the Pilgrims, was then sung by the choir: the throne of Grace was then addressed by the aged Rev. Freeman Parker, of Wiscasset, a native of the Cape Professor Palfrey, of Harvard University, then pronounced an able and eloquent discourse which riveted the attention of the audience for two hours. The services were concluded by an original Ode for the occasion.

On leaving the church, the company marched in procession to a grand Pavilion, erected for the occasion, where an immense assemblage of ladies and gentlemen sat down to a sumptuous dinner, prepared by Mr. Wright, of this city.

The Hon. Nymphas Marston presided at the dinner, and a great number of excellent sentiments were offered. In answer to *personal allusions*, the company were addressed with happy effects, by his Excellency Gov. Everett, Chief-Justice Shaw a native of Barnstable, Dr. Palfrey, Capt. William Sturgis, Hon. Robert C. Winthrop, and others. Letters were read from Hon. H. G. Otis, and Chief-Justice Mellen of Maine, excusing themselves from being present. An excellent spirit prevailed, and good cheer was the order of the day.

The celebration was closed by a grand Ball in the evening, at which about 500 ladies and gentlemen were present. In fine, every thing passed off well, and this centennial celebration will constitute one of the most interesting eras in the history of Cape Cod.

The Western Rail Road.—We learn that the Western Rail Road is expected to be opened for the regular transportation of passengers, from Worcester to Springfield, on Tuesday the 1st day of October. The distance then to be opened is fifty-four miles, making a continuous route with the Boston and Worcester road, which is forty-five miles, of ninety-nine miles, from Boston to Springfield.

The accomplishment thus far of this work, is an object of vast importance to the State of Massachusetts. It overcomes the great obstacles which, according to all ideas heretofore entertained, nature had placed in the way of an easy, cheap and rapid communication between the eastern and western parts of the State. It brings the valley of the Connecticut river into near connection with the sea coast, and is more than equivolent to placing lengthwise of the State that great and fertilizing stream which nature had made to run across it. It has given us, in place of the direct navigation which past generations have wished for in vain, a substitute which is of twice its value.

The Western Rail Road passes over what has been denominated the *back bone of the State.* It crosses a summit of highlands, in Charlton and Spencer, elevated 900 feet above the level of the ocean, and descends again, at the Connecticut river, to within about 40 feet of the same level. It was therefore no easy and simple undertaking, but has been a work of great labour, cost and skill. One half the elevation is surmounted between Boston and Worcester, and the rest between Worcester and Charlton. The ascents have been reduced by the care taken in the selection of the route, and by the labor of excavations and embankments, to such a rate of inclination as admits of its being travelled with the rapidity, and with little more than the cost of a level road. The work has not only been an arduous one, from the magnitude of the obstacles to be overcome, but it has been a costly one, from the substantial and thorough manner in which it is done. No labour or expense has been spared to make it a magnificent and permanent work, adapted to all the purposes for which it is designed, and a lasting monument of the enterprise and perseverance of its builders.

We learn that the directors of the Western, and Boston and Worcester Rail Roads, have arranged a system of transportation jointly, which will afford every facility of transport, over any part of the line of the two roads, both of passengers and freight, which could be afforded if both roads belonged to one company. Regular trains, of passenger and freight cars, will run through, from one end to the other, of the line of both roads, consisting alternately of the cars of each corporation, to be drawn, when on either road, always by the locomotives belonging to that road. The business of running, entering, loading and forwarding freight, will be performed by the officers and agents of the road on which it is received, and the unloading, delivery and collection of freight will also be performed by the officers and agents of the road at which the freight is delivered, and the freight received by each accounted for, in the proportions agreed upon.

The passenger fare from Boston to Springfield will be $3 75, of which the Western road will receive $2 50, and the Boston and Worcester road $1 25. The fare to intermediate places will be nearly at the rate of 3 1-3 cents a mile on the Boston and Worcester road, and 4 1-6 cents a mile on the Western road. The freight from Boston to Springfield will be at the rate of $6 50 a ton, viz: $3 50 to be paid to the Boston and Worcester road, and $4 to the Western; and from Springfield to Boston $5 50 a ton, being $2 25 to the Boston and Worcester road, and $3 25 to the Western. These rates must be regarded as extremely low; when the cost of the roads, the nature of the accommodation, and the extent of population of the country passed through are considered—as low we believe, these circumstances considered, as on any rail roads in the world.

The time occupied in making the ordinary passage between Boston and Springfield will probably be about six hours, of which about five hours will be occupied in the actual movement of the trains and one hour in stopping, eighteen intermediate stations, for the reception and discharge of passengers, besides the other necessary purposes of taking in wood and water. It is probable that at first and until the agents shall have become familiar with their respective duties, a little over six hours may be required in completing the passage, but we are of opinion that by experience it will be found that by a system of promptness on the part of passengers at the stations, in avoiding unnecessary delay, the passage may ultimately be made within the period of six hours, as the ordinary rate of travelling, and that consequently in the summer season the journey from Connecticut river to Boston and back, will be easily made by day-light on the same day, with an interval for the transaction of business. At any rate the journey henceforward between those two points will be but a half day's journey.—*Dai. Adv.*

Captured Africans—We have given as yet no account of the captured Africans, of whom probably a large portion of our readers have already heard, by the public papers. As a matter of record, and in view of the circumstance that their case will continue for some time to be one of deep interest to our citizens, we quote from the Boston Atlas the following statement of facts elicited on the examination of the Africans before the United States District court for Connecticut.

It appears that *Don Jose Ruiz*, a Spanish planter of Principe, in the island of Cuba, bought at Havana *forty nine* slaves, out of a cargo *just arrived from Congo on the coast of Africa.* For the purpose of transporting these slaves to his plantation at Principe, he chartered the Amistad, a Spanish vessel. He put his own slaves on board, together with a cargo of merchandise, and took as passengers one Don Pedro Montes, and four young slaves, under the age of 12 years, three of whom were girls, purchased out of the same cargo, mentioned above as having just arrived from the coast of Africa. The vessel was navigated by the captain and owner, assisted by two Spaniards, and two slaves belonging to the captain; one a cabin boy named Antonio, and the other a mulatto man, who was cook.

Among the slaves of Ruiz, was one to whom he had given the name of Joseph Cinguez. He is about twenty six years of age, the son of the chief, and from all accounts both physically and intellectually, a very remarkable man. He conceived the idea of rescuing himself and his companions from slavery, and seems to have engaged three others of the slaves to assist him in this enterprise. The Amistad sailed from Havana on the 28th of June. On the fifth night of the voyage, Joseph armed with a sugar knife, and accompanied by his three companions, attacked the captain who lay asleep on deck with his mulatto slave. Ruiz and Montes, were asleep below; one of the Spaniards was at the helm. While Joseph was struggling with the captain, his three companions assailed the mulatto. Meantime the two Spanish sailors let down the boat and escaped. After killing the captain and the mulatto, Joseph ransacked the cabin below, and having found a quantity of sugar knives, armed the rest of the slaves Ruiz and Montes awakened by the noise, rushed on deck. No violence seems to have been offered to Ruiz, but Montes was attacked and severely wounded. He would have been killed but for the intercession of Ruiz. The negroes spoke nothing but their native language, but the boy Antonio, who had been brought from the same port in Africa some years ago, spoke Congolese and Spanish. He was preserved as a means of communicating with Montes who was set to steer the vessel.

Joseph immediately assumed the supreme command. He ordered Montes to steer towards the rising sun, and after some days, having learned to steer himself, he steered by the sun, during the day time, leaving Montez to steer by night. Every night he slept close to the helm, having two of the trustiest slaves to watch by him and wake him at the least alarm. But as he was totally ignorant of navigation, it was easy during the night to steer the vessel to the northward and westward, which Montes accordingly did.

[After many weeks of privation and suffering they arrived on our coast, and were finally captured by the U. S. Surveying brig Washington, and carried into New London, whence they were removed to New Haven jail, and thence, more recently to Hartford, for trial.]

Among the cargo was wine, raisins, and a great variety of medicines. Of all these things the negroes ate indiscriminately, and this new and dangerous diet produced such an effect upon them that in a short time ten died. Joseph then made a regulation which he enforced by inflicting a severe flogging upon all transgressors, forbidding any person to touch anything except what he gave them. In this way he saved the lives of his remaining companions, preserving the utmost discipline and insisting upon implicit obedience to his orders.

The Court committed Joseph and thirty-eight others, being all the surviving slaves, who had belonged to Ruiz, on a charge made by Ruiz and Montes, of *piracy and murder.* The case will be laid before the Grand Jury at the term of the United States Circuit court to be holden at Hartford on the 12th of the present month.

Antonio, and the four children who had belonged to Montes, were ordered to give bonds in the sum of $100 each to appear as witnesses, and for want thereof were ordered to stand committed.

Education Convention at Beverly.—An interesting meeting of the friends of education was held at Beverly, on the 10th inst. at which several appropriate Resolutions were adopted. The meeting was addressed by several gentlemen, among whom was Hon. Horace Mann, of whose remarks the Salem Gazette says, 'Mr. Mann's admirable address was listened to with deep interest. It was truly a masterly production, and honorable to the head and heart of one of the first scholars and purest philanthropists of the age.'

Robert Rantoul Jr. Esq. will deliver an address on Sabbath evening, 7 o'clock, in the Odeon, on the subject of Intemperance, and the duty of legislating for the protection of the community against the evils of pauperism, vice and crime. Sept. 21.

MARRIAGES.

In this city, on the morning of 13th inst. by Rev Dr Parkman, Richard Robbins Esq. to Miss Susan Parkman Blake, all of this city.

In Pittsfield, Hon Phineas Allen, senior editor of the Pittsfield Sun, to Mrs. Fanny T. Clapp.

In Westport Conn. Mr William F. Weld of this city, to Miss Isabella M., daughter of Lovell Walker Esq. of Leominster.

DEATHS.

In this city, on Monday morning, 12th inst. Frederick Mansfield, youngest son of R. M. Barnard, 4 years.

In Providence, on Saturday last, very suddenly, Rev. James Wilson, 80.

In Portsmouth, Hon. Benjamin Penhallow, 71.

In New Orleans, 4th inst. Mr James Bennett, a native of Leominster, Mass. but recently a resident of Philadelphia, 28.

On Coast of Sumatra, about May I, Capt Smith, of bark Eliza, of Salem.

PRIVATE SCHOOL IN CHELSEA.

THE subscriber has the pleasure of informing his friends and the public that the Fall quarter of his school will commence on Monday 8 October.

He receives pupils of both sexes whom he is ready to instruct in the ancient and modern languages as well as the various branches of an English education.

A few more lads can be accommodated with board in his own family. He is permitted to refer to Rev. Dr. Tuckerman, Rev. Dr Parkman, Benj. Shurtleff, M. D. HORATIO ALGER.

sept 14

NEW ENGLISH BOOKS.—Lord Bacon's Works, by Basil Montagu, Esq. 16 vols.; Reliques of Ancient Poetry, by Thomas Percy, 3 vols.; The Works of the Rev. Sydney Smith, 3 vols.; Brougham's Statesmen of the Times of George the Third, 8vo; Manners and Customs of the Egyptians, by J. G. Wilkinson; Paley's Natural Theology. Illustrated, Dissertations, &c., by Lord Brougham; Hemans' Life and Works, 1st and 2d vols.; Froissart's Chronicles, 2 vols.; Minstrelsy of the Scottish Border; Cambell's Shakspeare, 8vo; Cornwall's Ben Jonson; Byron's Works, Murray's edition, 8vo; Pope's Poetical Works, edited by H. E. Cary, 8vo; The Pictorial Book of Common Prayer, beautiful engravings, La Trobes Scripture Illustrations, 4to; Howitt's Rural Life of England, 2 vol; Shelly's Poetical Works, 4 vols; Clarke's Riches of Chaucer; Walton's Complete Angler, illustrated edition; Coleridge's Aids to Reflection; The Cyclopædia of Popular Songs; Gray's Poems, Aldine edition, Library of Anecdote.; Leigh's New Picture of London; Buck on Oblique Bridges; Comte de Pamburs' Theory of the Steam Engine, 8vo.; Bland on Arches, Piers, &c.; Treatise on Railways, by Lieut. Lecount; Col. Pasley on Limes, Cements, &c.; Stevenson's Civil Engineering; Davy on Artificial Foundations; Woods Treatise on Rail Roads; Faraday's Electricity, 1 vol; Scoresby's Magnetical Investigations; Pictorial History of Palestine, part 3; &c. &c. This day received by C. C. LITTLE & J. BROWN, Importers, 112 Washington street.

Sept. 21.

VALUABLE ENGLISH WORKS. — Shelley's Poetical Works, 4 vols
Wordsworth's Poetical works, 4 vols
Burns's do do 8 vols
Scott's do do 12 vols
Millman's edition of Gibbon, 12 vols 8vo
Millman's Life of Gibbon, 1 vol 8vo
Works of Jeremy Taylor, 8 vols
Bishop Butler's works, 1 vol 8vo
Doddridge's Sermons, 4 vols 8vo
Carpenter's Harmony, 8vo
Robert Hall's complete Works, 6 vols 8vo
Works of Rev. John Wesley, 10 vols 8vo
For sale by JAMES MUNROE & CO., 134 Washington street. sep 21

NEW WORK ON SHELLS. — The Conchologist's first book, or a system of Testaceous Malacology, arranged expressly for the use of Schools, in which the animals according to Cuvier are given, with the Shells by Edgar A. Poe. 2d edition, with illustrations of two hundred and fifteen Shells.

For sale to the trade and at retail, by
JAMES MUNROE & CO.
sep 21 134 Washington street.

THE GIFT AND VIOLET, FOR 1840.—The Gift contains 9 splendid engravings, from original paintings, by Sully, Leslie, Mornet, and others, engraved by Cheney, Andrews, &c. in the best manner. Among the contributors are Mrs Sigourney, Miss Gould, Miss Leslie, Mrs Embury, Miss Beecher, Miss Waterman, and others. It is bound in embossed morocco and enlarged.

The Violet, a Juvenile Annual, edited by Miss Leslie, has articles by a number of our most popular writers. The engravings and the style of bindings are rich and elegant. For sale at Ticknor's, sept. 21.

WANTED—Numbers one, two and three, of the Monthly Miscellany of Religion and Letters. Persons to whom these numbers were sent for examination, will confer a favor upon the publishers by returning them by mail to WM. CROSBY & CO. 118 Washington st. sept. 14

LETTER PAPER.—The subscribers have for sale, a good assortment of Letter Paper, plain and ruled, from $2,50 to $10 per Ream.
WM. CROSBY & CO. 118 Washington Street.
sept. 21.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 Always in advance.
" one quarter, Winter or Spring, 50 Always in advance.
Summer or Fall, 45 Always in advance.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in Water Colors, $6 a quarter.

Drawing taught to all the School without additional charge.

Any one branch other than Music, $10 a quarter.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

Miss Young, teacher of Music, and two assistant teachers, reside in the family of the Principal.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

D. MACK, *Principal.*
Cambridge, Aug. 10th, 1838. n 24

FAMILY OIL STORE.

THE Subscriber would inform his friends and the Public, that he has added to his Oil and Candle Establishment, 109 State Street, a Retail Department, for the purpose of supplying families with pure Spermaceti Oil, which he will warrant in all cases to burn freely, and without crusting the wick. And he will send it to all parts of the city free of expense.
sep 7 HENRY CLAPP, JR.

PURE SPERM OIL.

E. T. HASTINGS & Co., 101 State street, have constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.
Oil sent to any part of the city, free of expense.
jan 13 1stf

SILK GOODS AND SHAWL WAREHOUSE,
141 *Washington street,.....Boston.*

E. F. NEWHALL,

Has removed to the spacious rooms, 141 Washington street, opposite the Old South Church, And has received by recent arrivals from France and England, an elegant assortment of fashionable Fall and Winter Goods, consisting of—

Rich French Cashmere Shawls, superb new designs, on black, blue, red, bird of paradise, fawn, drab, white, blue-black, brown, ash, apple and grass green grounds; with plain and filled centres, of various sizes. Prices from 12 to $50 each.

English Cashmere and Victoria square Shawls, some bright and beautiful patterns, on fawn, drab, red, blue-black, white, harlequin and carpet grounds. Prices from 10 to $20 each.

Silk Cashmere and Edinboro Shawls, a beautiful assortment of new patterns, similar to the French Cashmeres. Prices, from 5 to $15 each.

Real Thibet Wool Long Shawls, very rich and heavy ends, with black, red, green and white centres. Prices from 30 to $50 each.

Huguenot, Balzora, Moscow, Chebille, Highland Plaided, and other Woollen travelling Shawls, of large size and good styles.

India Camel's hair Shawls and Scarfs, of various kinds——Plain black Shawls, for Mourning.

Merino long and square Shawls, of best quality, black, red and white; all wool borders.

Plain Thibet Shawls, for Friends, of various sizes, mode colors and white; with a great variety of low priced Shawls, of different kinds. Making altogether a very splendid assortment, which will be sold cheaper than at any previous season.

☞ Purchasers of Shawls, desirous of obtaining a choice article at a low price, are invited to call.

SILK GOODS.—Super black and India Satins; blue-black and rich colored Satins; Gros de Noble; Gros de Paris; Gros de Swiss; Gros de Naples; first rate heavy double Pou de Sois, of high lustre, assorted light and dark shades; and other desirable styles of plain and corded Silks in great variety of color.

Rich figured Pou de Sois and Rep Silks, large and small figures, a beautiful assortment of colors; some entire new, figures and stripes.

Blue-black figured and heavy corded Silks, of superior quality.

Rich plain jet and blue-black Silks, of all kinds and prices.

Matteoni Lustrings—plain English Glassa Lustring of beautiful light colors for party dresses—rich heavy black double faced Silks—planded Lustrings—Sinchaws—Satin Levantines—Sarsnets—with a large lot of low priced Silks, of various descriptions, making a very large assortment of staple and fancy Silk Goods, of prime qualities, which will be sold cheap.

Rich Chalie, Chalie de Laines, and Pondicherry, of new and beautiful styles, in great variety.

Richest Mouselaine de Laines, embroidered, printed and plain—French Embroideries, Lace Veils and Velvets—Woollen, Worsted and Silk materials, of every description, for Ladies' Clo

POETRY.

FOR THE REGISTER AND OBSERVER.

I'M EVER WITH THE DEAD.

BY MRS. JANE E. LOCKE.

They crowd upon my midnight dreams—
Those early friends who fled,
Like mist before the morning beams—
I'm ever with the dead.
Oh, why are such associates given,
To one of earth—they are of Heaven!

My waking visions daily teem,
With forms departed long;
In groups they stand, and do but seem,
As life's own varying throng;
In youth, in age, in infancy,
Their smiles as when on earth I see.

Ne'er do my thoughts revert to '*home*,'
To youth's gay laugh and tread;
But from the sepulchre they come—
I'm ever with the dead,
Not with them in their world of bliss,
All ill beyond, but they in this.

Whene'er the boon of sleep I take,
They circle round my head;
In close companionship I wake
With these—the lost—the dead,
As last we met; no trace of years
Upon their lineaments appears.

Some were my girlhood's pleasant friends,
Who left me by the way;
And ever with my spirit blends,
The memory of their stay.
Some—in ripe hoaryness they fled,
And thus I'm e'er with them—the dead.

Some cheered me by their tender love,
And mentor like, they blest;
One nestled like the tiny dove,
Close folded to my breast;
Their forms in youth, in infancy,
In age, as there on earth I see.

Why throng ye thus my vision's path,
Ye of that 'better land?'
More than in life, your presence hath
A spell, ye sainted band.
Is it that e'er around my head,
Your watchful guardianship is spread?

Then hover round, guard ye my way,
Commissioned spirits all,
Kindly to watch me lest I stray,
And mark me ere I fall.
The dream is sweet, ye're here, though fled,
I'm with mine own, the loved, the dead.

Lowell, Aug. 1839.

LINES.

BY A DYING MOTHER.

I go to the land where the pure spirits dwell,
Midst the bowers of beauty and bliss,—
Then why should I take an unwilling farewell,
Of a false fleeting world like this?
Do I wish to live over the past scene again,
That thus I discover at parting such pain?
Oh! no, 'tis not so; though my tears overflow,
To my Father and Maker I long to go.

Soft voices are calling, O haste thee away!
The feast is prepared, and the song,—
The guests are in waiting, and we only stay
To bear thee in triumph along.
Our pinions have power unknown to the wind,
And earth in an hour we'll leave far behind;
On high as we fly to our home in the sky,
The stars seem to whirl as we pass by.

Oh! Father, forgive the frail being that grieves,
As she casts a last look below,
On two that are tender, and one that she leaves
Alone on a journey of wo!
For a wife and a mother perhaps they'll complain,
And the voice of another would cheer them in vain;
When deep in my sleep a sad silence I keep,
They call on their lov'd one to watch and to weep.

The God of all mercy and goodnes and love,
With my dying breath raised to thee.
I trust that thou wilt to those mourners prove,
The guardian thou hast been to me.
Ere the soul shall have broken its fetters of clay,
O grant me a token in answer, I pray!
That I with no sigh of regret may then die,
And haste to the Heaven that waits on high.

(From the Church of England Magazine.)

THE LOSS OF THE SOUL.

'What shall it profit a man, if he shall gain the whole world, and lose his soul?'—*Mark* viii., 36.

BY THE REV. ELLIS B. WERE.

What though I revel in each earthly joy,
And dance, and sing, and quaff the festive bowl;
The nectar-cup and pleasure's self will cloy—
What is it all, if I must lose my soul?

What though I run in honor's dusty race,
And foremost reach ambition's splendid goal;
What are the proudest palms my brow can grace,
If I miss heav'n's bright prize, and lose my soul?

Can even beauty's smile and soft embrace
My boding doubts and trembling fears control?
What is the loveliest form, the fairest face,
To me, alas! if I must lose my soul?

Can houses, acres, heaps of glittering gold,
Grim death disarm, and my sad heart console?
What are broad lands, proud piles, and wealth untold,
If I must leave them all and lose my soul?

O Holy Spirit, help me to resign
Whate'er of earth obstructs thy bless'd control;
Help me to lay my heart upon thy shrine,
And let me lose my all, so I may save my soul!

From the Lady's Book.

PITY'S TEAR.

Softly beam the dews of morning,
On each graceful budding stem,
Rich as orient pearls adorning
Persia's proudest diadem.

O'er the feathery billow glancing,
Brightly gleams the sunny ray,
Or the silver moonlight dancing
Where the rippling streamlets play.

Brightly in the dome of heaven
Shine the stars with golden crest,
Smiling 'mid the blue of even,
On the ocean's mirror'd breast.

When the flowers in beauty blooming,
Incense to their goddess bring,
All her fairy bowers perfuming,
Then how fair the courts of spring.

But more soft, more brightly beaming,
Is the pearl-drop, mild and meek—
In love's hallowed radiance gleaming,
Pity's tear on Beauty's cheek.

MISCELLANEOUS.

[From the London Spectator]

WHAT IS CHARTISM?

It is commonly said just now, that Chartism is dying down, and will soon be extinct, Chartism, which is the adoption by the bulk of the people of England and Scotland of a claim to equal rights—Chartism, which is the latest movement of the democratic principle amongst the people in the world who have been most distinguished for pertinacity and success in the pursuit of their objects—this Chartism, which is a natural and necessary result of having taught millions to read, whose social condition is expressed by the rate of their wages, namely eight shillings a week for common labor—this agitation of the masses, which is the fruit of a combination of causes that have steadily operated for forty years—this fearful disturbance of the inferior classes, now for the first time fully conscious of their own inferiority and of their own power—this sure consequence of bestowing human knowledge on the brute creation and still treating them as brutes—this, the most important fact of our times, is, by some, spoken of with contempt and derision. And wherefore? For one poor reason only; simply because some foolish Chartists have done some foolish things, and submitted to a rap on their knuckles from the law. The weakness of the Chartist cause is inferred from the folly and rashness of some of the Chartist leaders. Most vain delusion! As if a great social revolution such as that which, by fair or foul means, and with the most happy or disastrous results, will in due time be accomplished in this case, unless the higher order manage to crush the common people down into a state of slavery—as if this 'working out of a people's salvation,' (for so they call it) could be even attempted without the commission of numerous errors and follies, to say nothing of crimes! Is it from the populace alone that we are to expect unerring wisdom? Is the end of Chartism the only one unattainable save by absolute virtue? And which is the great change that ever took place in human society, without actions that resulted from ignorance, prejudice, and passion?

But the Chartist leaders, it is said, are such 'animals,' that the cause can never succeed. Two words with respect to this view of the case. First, there is no more remarkable indication of the power—or, let us say, probable power—of the Chartist millions, than the pains taken to lead or mislead them by means of flattery. The would-be leaders resemble the parasites of a powerful lord in bygone time, who, to curry favor with him, in order to serve their own base ends, told him that he was more than half a god, and stuffed him with the pride of the devil. Just so it is with the popular parasites, who vow that the working classes are the sole support of society, and move their passions to the contemplation of measures of universal ruin. The importance of the flattered is proved by the extravagance of the flattery. But, in the next place, the Chartist millions really have no leaders. They listen indeed, at times and in some places to the empty ravings of Feargus O'Connor and Methodist Stephens; but confidence they have none in any set of men or any man. They are human, and have been taught to read; their knowledge, such as it is, or, if you please, their instinct, tells them, that the mighty social change which they have in view is yet but a principle. All revolutions have had two distinct stages—that of doctrine and that of action. The time for action is not yet come in this case; and this case differs from all others, inasmuch as the teachers of the revolutionary doctrine are, not a small minority, as has usually happened, of whom some became leaders in action, but the working classes themselves who compose the great majority of the nation. Being self-taught they require no leaders in the doctrinal stage. Theirs is a Lancasterian school of politics, in which the scholars teach each other, and can do without a master. The superficial observer would think more of the Chartists if they were led by a Cobbett or a Burdett; those who have carefully watched the growth of Chartism, know that the absence of leaders at present is only one of many proofs of the self-relying and therefore formidable character of Chartist agitation. For the first time in history, the bulk of a people not in slavery are hatching a revolution without confidence in aught but their cause and themselves. There will be leaders enow when the shell breaks.

Nor can we admit, what some would fain believe, that the millions—literally millions—of Chartists are generally represented by such men as Oastler, Stephens, O'Connor and Vincent. If the character of Chartism is to be inferred from that of these men, we must first assume that there is no Chartism in Scotland, where, perhaps, it has spread widest and taken the deepest roots. The Scottish Chartists are better informed, more cautious, more patient, as well as more resolute, and, we have reason to believe, though there is no open symptom of it, far more organized and more of one mind, than those of England. In the south of England, indeed, it can scarcely be said that Chartism exists; though some, who know the peasantry well, assure us that a sullen and savage discontent is as prevalent amongst them as it is carefully concealed from ordinary observers. If they are not Chartists, they are worse; and also more dangerous adjuncts of Chartism in the second stage, than if they had fairly embraced the People's Charter. That People's Charter has been signed—let us take only half the alleged number of signatures—by six hundred thousand male adults. And yet there are wiseacres who infer that Chartism is extinct, because the foolish so called National Convention has melted into nothing, and one Vincent has got into scrape with the law. The greatest blunderer amongst the Chartists never fell into so gross an error.

Chartism has no place in Ireland; and this serves to indicate its character. The slavish savages of Ireland, but lately emancipated, are incapable of imbibing the spirit of Chartism. They are in action for another cause, and follow their leaders—priests and politicians—in the somewhat vulgar pursuit of equality for a particular race and religion.

They simulate democratic longings, like the French Canadians, because, as Lord Durham says of the latter, they *happen* to be the majority: but their real object is only to lift their religion and race from an inferior position, as that of the French Canadians has been to maintain their nationality or superiority in French Canada. How cheerfully the Irish lately submitted to extensive political disfranchisement—that of the forty shilling freeholders—in order to gain a step for their religion and their race! This people has yet many a step to gain before they will be ripe for Chartism. Chartism is the principle of universal *political* equality, without regard to race, religion, *or station*; and in no country of Europe, except England and Scotland, is principle so much as dreamt of by those alone who can ever give it effect.

In the United States the principle of Chartism is triumphant and harmless. But then, in the United States, there prevails an *economical* state of things which admits of political equality without social convulsion. Not so in Great Britain, Heaven knows. Chartism, then, in Great Britain, is founded on a combination of the principle of political equality with the greatest social inequality. Fire and water mingled are not more explosive. The mixing process began with Joseph Lancaster's schools—was much accelerated by the Queen's trial in 1820, when the people of England and Scotland *began* to read the newspapers—would probably have produced an explosion in 1831, but for the safety valve of Reform Bill agitation—and is now going on at a great rate, while our rulers are engaged with court intrigues, and the middle class is comforted with the doctrine of Finality preached by a Lord!

Is it possible to obliterate the causes of Chartism? Never; they will gain force every day we live. What then is to be done? Shall we try 'a strong government and suppression?' The mere experiment would probably occasion the dreadful evil.

STATE OF CRIME IN ENGLAND.

We have before us the first Report of the Commissioners appointed to inquire as to the best means or establishing an efficient constabulary force in the counties of England and Wales; and most important information it certainly furnishes with respect to a very large proportion of our population, the criminals. It is stated 'That there is an average of upwards of 100,000 commitments annually to the gaols, of the able-bodied population of England and Wales, for criminal offences; that there are from 11,000 to 20,000 persons constantly in the criminal gaols, of which number a large proportion are persons known as living wholly by habitual depredation; and, from inquiries made in a large number of the individual cases of prisoners confined for theft, we find that, on the average, such prisoners, in the rural districts where there is no trained constabulary, have been at large, living by depredation, during average periods, upwards of five years, and that the criminal prisoners in the gaols in the towns, where there is a paid and trained force, have not been able to pursue their depredations more than half that time. But that, nevertheless, in either districts, prisoners are liberated with the prospect and the temptation of a career of unknown but long duration for the future, before permanent removal by process of law or by natural causes.'

A five years' career in a country, of which a great part of the population are so reckless that they readily apprentice themselves to trades, such as glass grinding which destroys life in a few years, merely because the wages are a little beyond the average, to be terminated perhaps by transportation (which has few terrors,) is no slight inducement to embark in an avocation which promises exemption from labor and indulgence in luxury.

'Having investigated,' says the report, 'the general causes of depredation, of vagrancy, and mendicancy, as developed by examinations of the previous lives of criminals or vagrants in the gaols, we find that in scarcely any cases is it ascribable to the pressure of unavoidable want, and that in the great mass of cases it arises from the temptation of obtaining property with a less degree of labor than by regular industry, which they are enabled to do by the impunity occasioned by the absence of the proper constitutional protection to the subject.'

It appears that a large proportion of the depredators are migratory, and that the metropolis is the chief centre from which they migrate; passing from town to town, that 'a large proportion, if not always the majority of prisoners in the county jails for offences committed within the rural districts, are persons who have migrated from the towns to the rural districts;' and that *the highways have become so insecure that persons are now obliged to travel in bands, as in Spain and Italy, for mutual protection.*

The commissioners state that 'the products of commercial industry *in transitu* on the highways, being almost entirely without protection from any civil force, are subject to extensive and systematic depredation.' The evidence referred to in support of this proposition is truly appalling. The thefts upon the canal from Manchester to Liverpool are such, that the commissioners of police at Liverpool 'discovered warehouses in Manchester, conducted by persons moving in a respectable sphere of life,' filled by the produce of depredation. Not the least curious part of the evidence is that given by men (their initials only entered) who have been depredators themselves. One man, J. C., says

'Whatever we got we could find a fence (a purchaser) for. I supported myself partly by labor and partly by crime for many years. The facilities and encouragement found for the commission of crime were the easy way of getting shut of things. Whatever part of the road you were in, you could find a fence.'

The receiving-houses in England are the main stay of the system as every witness declares. Let us again listen to J. C., who seems to have been a boatman, and even to have had command of one:—

'When not in honest employ, I was maintained by poaching and stealing. We have many a time milked farmers' cows in the night. We had a borer for drawing sugar or dry goods; we slipped the hoop, made a small hole under it, and introduded the borer and took what we liked. We eluded detection by the manner we made up our packages again; sometimes the warehouseman thought a pack had been opened: we tipped him something, and he would say nothing about it. The captain would keep a quantity of twine by him to suit the different packages we opened. When we took wine or spirits, we knocked a hoop aside, and made a hole on one side for letting out the liquor, and one on the other for letting in air; when we had taken what we wanted, we put water in to make it up, and pegged up the hole, and replaced the hoop. Nothing would have altogether stopped us but the receiving houses of the line being broken up. We disposed of the property to regular receivers. Our fence master, when he wanted any article which he knew we carried would meet us ten or twenty miles on the canal, and assist us to get it out of the package. The highest sum I got on one trip was £9 17s. for my own share. It is impossible to tell how many depredations I have committed altogether. The hands loaded their own boats, and in loading, when we got a package we thought we could get any thing out of, we stowed it where we could easily get to it. If we got a package we thought we could make nothing of we put it at the bottom of the boat. I don't think we ever went a trip without committing a depredation of some sort. Twenty-two years elapsed from my entering upon a course of crime to the period of my first apprehension. I got more every voyage by pilfering than my wages either as a hand or captain. I spent my time, when not on the look-out for booty, lurking in fields where game lay, sometimes in beer shops, public houses, etc.—While engaged in a course of crime there was no hindrance. We never feared anything, for there are no constables on the canals. There are a few bank-riders on the canal, but the driver gives us the signal and we make all right.'

Another boatman (J. B.) a prisoner in the Knutsford gaol, says:—

'I was in the employ of the Harrington Company when I was taken. The immediate cause of my first offence was want of sense, not of money. I was taught to pilfer by my fellow boatmen. They used to swear them then 'not to split.' The whole crew were engaged in depredations, and I did as my companions did, and took goods of all sorts, which they sold to the different receivers on the canal. If a boatman had £12 a week, he would consider what he could pilfer as a perquisite. The highest sum I got was £25 one trip. I never was apprehended before this time.'—*London Examiner.*

[From the National Ægis.]

'THE OWNER.'

The following notice of a very remarkable person, whose singular aberrations of mind made him an object of curiosity to the public for more than a quarter of a century, and to the multitude of visitors of the State Lunatic Hospital since its establishment, from the pen of a respected and highly esteemed correspondent, cannot fail to interest our readers. While the narrative shows one of the strongest eccentricities of disordered reason—it tends to illustrate more valuable conclusions. The example is only *one* among numerous instances of the beneficent effect of the noblest charity of the government in alleviating the worst affliction of humanity, and of the influence of the extraordinary skill and gentle treatment of the accomplished superintendent of the hospital, Dr Woodward, in controlling the wildest excesses of mental error, and changing the raving maniac into a calm and tranquil being, susceptible of quiet happiness. The contrast of the madman stained with blood, howling from his dungeon at those, who with cruel but thoughtless curiosity, irritated him to phrenzy, that they might witness the exhibition of fury they provoked, pacing his miserable cell through the long nights of winter to prevent perishing by the severity of cold, with the neatly dressed, intelligent and contented man, having sadly wrong conception, but otherwise rational, is too wide to be measured. It may be conceived, but cannot be painted by words. Those who had opportunity, by information and observation, to know the revival or recreation of the emotions which originally belonged to a kind heart, could not be mistaken in the belief, that they were drawn out by the beautiful charity of the 'rare physician,' at whose bidding, what had become like the rock by twenty-eight years of continued suffering, was made to yield a stream of genial feelings.

Capt. Seth Brailey of Fairhaven, died at the State Lunatic Hospital, in Worcester, on the 11th of August, 1839, aged 74 years.

The life of this man has been one of singular delusion and suffering. In early life he was an enterprising shipmaster, and accumulated a comfortable estate, with which he purchased a farm, having determined to change his business. He found great difficulty in establishing the boundaries of his farm, which led to altercations, and resulted in insanity in 1804.

The first indication of aberration of mind was in September of that year, when he was drawn as a juror, and went to the county court to do his duty in this new appointment. This was a day of great confusion to him—every thing appeared 'strange to him—and every body acted strange.' He repeatedly became blind in the course of the day, and 'the men about him appeared to be devils,'—twice he rushed from the court room in great agitation and the last time made directly for his home, a distance of twelve or fourteen miles. According to his own account, he was in a state of the utmost confusion, and proceeded at a rapid rate, till he became completely exhausted, when he laid down on the ground and had a trance, or fell asleep; when he awoke he found himself in a burying ground with a young man, well dressed, by his side; they proceeded on some miles together, talking by the way, when suddenly the young man vanished, and was seen no more!

On arriving home, he appeared greatly agitated, and went early to bed; the night was one of great confusion, suffering and watchfulness. In the morning, he committed the fatal *Homicide*, which deprived him of a kind and excellent wife, and his children of a guardian and protector. From this time till his removal to the State Lunatic Hospital in 1833, he was in close confinement in the jail of the county of Bristol a period of more than *twenty eight years*.—From this time to the day of his death, he believed himself to be the TRUE GOD AND OWNER AND MAKER OF ALL THINGS.'

At his trial, insanity was fully proved.—It has probably fallen to the lot of few individuals to suffer as this man suffered during his long confinement. To the idle and the vicious he was a subject of great curiosity, and they frequented the window of his gloomy dungeon to provoke him, and witness the exhibition of his rage.

In this solitary and miserable abode, according to his own representation, he suffered every thing which humanity can bear, and that too without breaking down the energies of his mind, destroying his memory, or obliterating the feelings of kindness and sympathy from his heart. He frequently stated that for many winters he did not feel the influence of fire, and that for many nights, and sometimes three or four in succession, he walked the whole night to keep himself from freezing.

He used to say, that in summer he suffered hardly less from the damp and vitiated atmosphere of his cell, and the herd of vermin that infested his room and bunk of straw, which prevented his sleep and kept him in busy employment night and day.—During his long confinement he was rarely or never shaved, washed, or had a change of apparel.

A year or two before he came to the hospital, he formed an attachment to a cat which occasionally visited his cell; he fed and caressed it so successfully that he won its confidence and it became the constant companion of his solitude; this cat attended him to the hospital, and always received its meal of the dainty bit of his food before he would partake himself.

When he came to the hospital he was comfortably dressed, shaved, and made clean—he was introduced into his neat little room, with a comfortable bed which he ever after kept in the neatest manner possible.

His appearaece and his conduct were truly strange,—at first he seemed like a wild man who had known nothing of associates or the comforts of civilized life; he had neither sat at the table to take his meals, nor used knife and fork for the twenty-eight years of his imprisonment: he soon, however, learned the use of these implements, and ever after took his meals at the table with his associates in a quiet and regular manner.

Since he came to the hospital, he has been allowed many indulgences, has been permitted to walk upon the ground and about the village—to look after and feed the poultry, which became quite a favorite employment. He uniformly attended chapel on the Sabbath, carrying a chair for a seat, on the bottom of which, he had written with chalk, 'TRUE GOD, OWNER.'

To the officers of the hospital, and to strangers who visited him, and inquired after his welfare, his reply was 'True God,'—this being acquiesced in, he would converse rationally and intelligibly, and showed an extraordinary knowledge and memory of persons, families and events, which occurred previous to his insanity and even while he was in prison. If his claims to be the 'True God,' were questioned, he would become greatly excited and violent, and would have no communication with any one who did not acknowledge his dignity and power.

He often alluded to the homicide, called his wife 'the mother,' and expressed an opinion that she was in heaven. He often spoke of her by the familiar title, 'girl,' or 'my girl,' and said 'she is in heaven, where I shall soon meet her.' He retained the kindest feelings towards her, and said they 'lived in love' and never differed.

He frequently spoke of the confusion of his mind on the day of the homicide, and said that 'men acted strangely and appeared to be devils.' At the moment of the fatal act, when his wife offered him something to drink in a punch bowl, which they both tasted, she appeared to him 'very strange,' and all was in a moment 'hurly burly.'

As the evidence of his tender regard for his wife, and the fondness with which he cherished her memory, he preserved through all his excitement and imprisonments, some relics of her, of no intrinsic value, which he kept about his person, day and night.

For many years previous to his fatal illness, he had paroxysms of asthma, which prevented his lying in bed many nights in succession. His fatal disease commenced with inflammation of the lungs, in the month of February last, which terminated in a dropsy of the chest and of the system.

In the early part of his sickness he was patient and bore his suffering in silence and with fortitude. On one occasion when this was mentioned to him, he replied 'The True God must not complain.' More recently he felt that 'wicked men and devils' conspired to afflict him, and he would occasionally exhibit irritation and ill nature. During his protracted and painful illness, however, he followed the prescriptions of his physician as well as most men, and exhibited great fortitude and resolution.

For the last number of weeks he frequently called for his 'chariots and horses' that he might go where he came from, which he said was 'Heaven.' While life continued, he adhered strongly to his long cherished impressions, and the last words he uttered to his physician who inquired after his health and feelings, were 'True God.'

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